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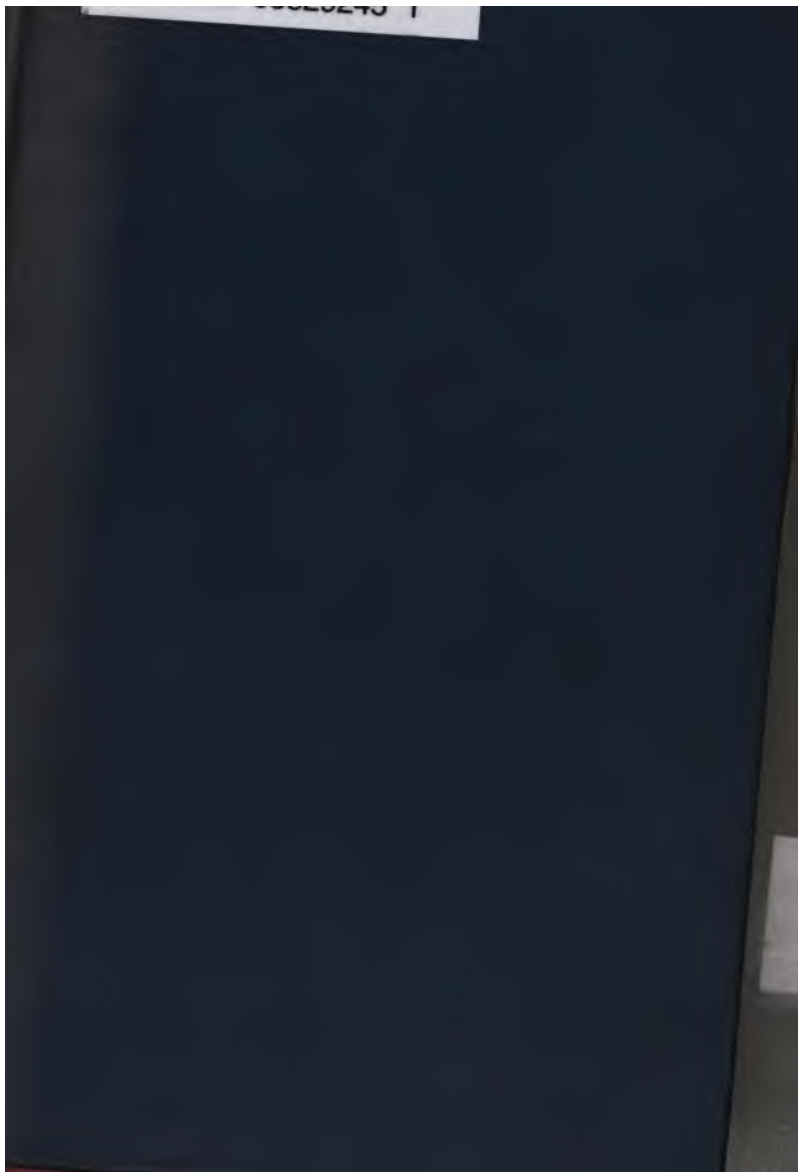
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History

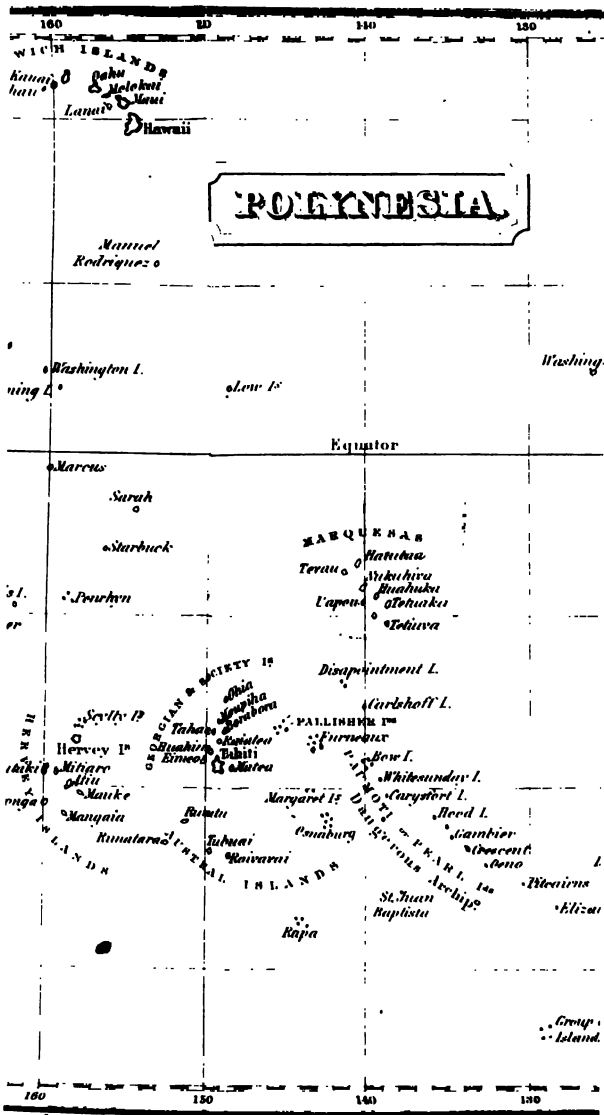
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**HISTORY**  
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**IN THE**  
**ISLANDS OF THE SOUTH SEA;**

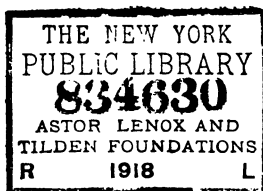
**WITH**  
**PRELIMINARY NOTICES OF THE ISLANDS**  
**AND OF THEIR INHABITANTS.**

**ILLUSTRATED BY A MAP.**

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## INTRODUCTION.

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MODERN missions have been regarded by one portion of the community with dislike, and by another with indifference. To the man whose attention has been long fixed upon this noble enterprise, and whose mind is familiar with its bearings upon the welfare of mankind, such a fact may seem almost unaccountable. And so far as opposition to this cause, or neglect of the means necessary to its success, is found in the bosom of the church, there *is* doubtless room for *surprise* as well as grief. But a large majority of the inhabitants even of Christian lands have no proper sense of the worth of the soul, and many are not fully convinced that salvation depends on a knowledge of the Gospel. We can hardly expect that those who bestow little or no thought on the great question of

their own probable condition after death, should look with much favor upon a lavish expenditure of time, money, and human life, for the purpose of securing the future happiness of distant and degraded heathen. There is, however, one view of the missionary cause which is fitted to excite the interest, not of the pious man alone, but of every one who has any claim to the character of a *philanthropist*. We refer to *the temporal blessings which follow the establishment of the Gospel in any community*. These are benefits which are understood and appreciated by men who regard merely religious improvement as of little worth. In the reference which we propose to make to the secular advantages which have resulted from the establishment of the Gospel in the South Sea Islands, we shall confine ourselves to points which are illustrated in the following pages. All that can be done in this brief notice is to enumerate without enlargement the most important of these advantages, in such a manner as to bring them, in a connected view, before the reader's mind.

1. *The saving of life and of property* is one of the earliest and most striking benefits which attended the introduction of the Gospel. Previous to the commencement of the missionary

labors in the South Sea Islands the intercourse of civilized nations with their inhabitants was almost always dangerous, and often fatal. This intercourse was marked by constant circumspection on the one part, and frequent instances of treachery on the other. Surrounded by a network ten or fifteen feet high to prevent intrusion, with cannon pointed, muskets loaded, and every preparation for attack, trading vessels permitted the savages to approach only within a certain distance. And with all these precautions many lives were lost. Boats were seized, their crews killed, vessels of different nations were taken, and all on board put to death in the most barbarous manner. The massacre of Captain De Langle and his men at the Navigators' Islands, and the more recent murder of Lieutenant Underwood and Midshipman Henry at the Fejee Islands, may be referred to among other instances of the same kind. But no sooner was Christianity received than these dreadful scenes were ended. The effusion of blood was stopped, the rights of foreigners were regarded, and both life and property became safe. Pilfering was formerly almost universal among the islanders, and so ingenious were the modes by which the natives carried off articles that nothing was safe. But



when the people were converted they became honest ; and instead of seeking opportunities to purloin, they were anxious to restore what had been accidentally lost. Nor is it the lives and property of foreigners alone that have been saved by Christianity. The natives themselves have derived incalculable benefits in this respect from its introduction. In some of the islands cannibalism was prevalent, the sacrifice of human victims was common, and infanticide was universal. The sick were often left to perish. Parents were deserted in old age, or when the burden of supporting them became troublesome were put to death by their children. Wars were frequent, and they were carried on in the spirit of the most exterminating fury. It is stated by one of the missionaries that in the course of fifteen years the island of Tahiti was involved in actual war ten different times. In these sanguinary conflicts the islands were laid waste, bread-fruit and other valuable trees were cut down, and the means of procuring the necessities of life destroyed. The population was constantly diminishing, and in some islands a mere handful of scarred warriors, with a few women and children, were the only survivors. In respect to these points the merciful spirit of the Gospel

produced immediate and important changes. Wars ceased, or if they broke out were of short duration, and were conducted in a new and much more humane manner. Infanticide, by which thousands of innocent beings had been cut off at the threshold of life, was immediately suppressed, and the sick and aged were comfortably provided for.

2. *A great improvement in the condition of the female sex* was soon effected by the new religion. Polygamy was abolished. Marriage, which so far as it existed at all was nothing but an agreement between persons of different sexes to live together as long as they should remain satisfied, became a solemn covenant sanctioned by divine authority and dissolved only by death. The salutary influences of permanence in the domestic relations were spread over the community. Woman was no longer trampled in the dust. Instead of the drudge of man—despised and abused—she became his companion and friend. Her employments were changed, and she was admitted to the table of her former master. No longer forced to wade the marsh, or dig in the taro-patch, she learned to ply the needle, to govern her household, and to train up her children in the fear

of God. The blessings which Christianity brings to the female sex, and through that sex to every portion of society, are inestimable; and they are nowhere more forcibly illustrated than in the South Sea Islands.

3. Closely connected with the subject which has just been mentioned is *the suppression of licentiousness and the introduction of decency and propriety in dress and manners*. This is a topic which is merely glanced at in this volume. If we would understand the state of society at the islands before the introduction of Christianity, it is necessary to read the voyages of navigators. Modesty was unknown, and chastity little if at all regarded. The moral habits of the natives were at war with all the best interests of society. Without separate apartments in their houses, without any sense of shame, and almost without clothing, the islanders were under no restraint from the laws of morality or decorum. But in this respect the influence of Christianity was at once felt. No sooner were the natives converted than they wished to be decently dressed. This was at least the case with females. And although the delicacy and refinement of Christian and civilized communities is not the growth of a

day, there is a constant advance in the state of society.

4. *The introduction of a system of ethics, of established laws, and of the regular administration of justice*, followed the reception of Christianity. The ideas of right and wrong which prevailed among the natives were exceedingly perverted and defective. Power was the sovereign arbiter, physical force the tribunal of last resort. Every man was his own avenger, and the club and the spear were constantly appealed to in all doubtful cases. The will of the chiefs was law, and the execution of their mandates was summary and vindictive. Nor did the chiefs alone constitute themselves the dispensers of justice. Every man who happened at the moment to have power, took it on himself to carry into execution his ideas of the manner in which crimes ought to be punished. Equitable laws, and the impartial administration of justice, must be founded on a system of ethics. This was introduced by Christianity. The consciences of the people were enlightened, and the question, What is right? acquired importance. The effect of this on the prevalent views in relation to theft, as well as other crimes, is illustrated by many facts. On one occasion a ser-

men had been preached from the words, "Let him that stole steal no more," in which the preacher refuted the idea formerly held by the natives, that theft, if committed with dexterity, is no crime. The next morning, a number of natives came to the missionary with axes, hatchets, chisels, saws, and other articles which had been stolen from ships and from persons at a distance. As the owners of the stolen goods were not now to be found, the penitent thieves were advised to take them home, and wait for an opportunity to restore them. But they all said, "Oh no, we cannot take them back; we have had no peace ever since we heard it was displeasing to God, and we shall have no peace so long as they remain in our dwellings; we wish you to take them, and give them back to the owners whenever they come."

5. *The national intellect was awakened* and expanded by the Gospel. A written language, a national literature, the institution of schools, and the education of the people, are benefits which the islanders owe entirely to the labors of the missionaries. It was by the patient study of these Christian teachers that the language was reduced to writing and systematized. The Scriptures were translated and published. Reli-

gious books were provided for the people, the laws were printed, schools were established, and the children carefully instructed. Parents, instead of putting their offspring to death, now preserved them alive, that they might learn the word of Jehovah; and children in their turn, instead of destroying their blind or infirm parents, read to them from the oracles of God, and led them to the house of worship on the Sabbath. By the new and exciting stimulus which the truths of Christianity furnished to the intellects of the people, talent of a high order was called into action, and eloquence that is far from being despicable was elicited. The popular idea of intellectual and moral greatness, instead of being confined to a block of wood, or a rude image of stone, was exalted by an acquaintance with the true God, and with the exhibition of his attributes which is made in the character of Christ. The intellectual benefits which the natives have received are not to be measured by the advantages derived from the introduction of the arts of reading and writing, and of some of the sciences. The powerful influences exerted over the mind of a nation, by the intellectual and moral qualities embodied in its divinities, are far more efficient and extensive

in their operation, than the mere knowledge of letters or of numbers. The greatest of all the benefits received by the South Sea Islanders will be found to have originated in the new and sublime truths of Christianity. The account of the creation, the character and government of God, the life and death of Christ, the doctrines of the apostles—these and other great truths elevate and expand the intellect not less than they purify the heart. The Islanders are no longer debased and stupid savages. They are *Christians*.

6. *The introduction of the mechanic arts* accompanied the reception of the Gospel. Unacquainted with the use of iron, the islanders possessed few tools, and were able to manufacture only such things as were indispensable to their existence. And although by their intercourse with white men they had learned the value of some of the products of the arts, they were wholly dependent on foreigners for the simplest instruments of metal. A nail, or a button, was a prize that made its possessor happy ; a knife, a treasure worth the sacrifice of many lives ; and a hatchet, or an axe, a thing of priceless value, an object almost of adoration. But a change has taken place. The forge has

been lighted, and the spindle set in motion. The axe resounds in the forest, and the hammer is heard in the village. The native, decently clad in the products of the loom, erects for himself a comfortable habitation. Once he stretched himself supinely in his miserable hut of poles, surrounded by vermin and covered with filth, the fit companion of his nearest neighbor, the swine. Now he approaches his neat white cottage upon a gravelled walk, through a grassy lawn ornamented with shrubbery, and shaded by lofty trees. The influence of some of the missionaries in respect to external improvements has been most happy, and their example is worthy of all praise. Nor is the increased comfort of the natives which has resulted from the building of new houses, with bed-rooms and other apartments, and European furniture, the only benefit of these labors. The habits of industry which the natives have formed, and the principles of taste which they have learned, will exert the most salutary influence on their character.

7. *The improvement of agriculture* is another benefit which the islanders owe to the missionaries. In their original condition, the natives from ignorance and sloth cultivated only such vegetables as were necessary for the support of



life. With a stick sharpened at the end the females turned up the soil for a small patch of tara or of yams, and this constituted nearly the whole of their agriculture. But through the influence of the missionaries, foreign vegetables have been introduced as well as more skilful modes of cultivating those which are indigenous. And while the women are excused from the unseemly labors of the field, the work is carried on upon a more extensive scale by the men. The houses are surrounded by gardens. The cotton plant has been introduced, and the cultivation of the sugar-cane and the manufacture of sugar engaged in to a considerable extent. Fruit-trees from distant parts of the world are now growing on the Islands. It would be unreasonable to expect that a people who have so recently emerged from a state of barbarism, and who live in a climate which produces spontaneously so large a portion of the necessities of life, should improve as rapidly in this as in some other departments of industry. Improvement has nevertheless taken place and is still in progress.

To the benefits which have been thus briefly sketched as the results of the introduction of Christianity, might be added the aid which has

been furnished by religion in the suppression of intemperance. This vice was increased to a dreadful extent by the intercourse of the natives with foreigners, and it is only by religious influence that it has been checked. The introduction of the medicines used in civilized countries, and of the modes of treatment adopted by enlightened nations, are blessings of no small importance to these poor islanders. But these and other advantages which have resulted from the establishment of Christianity in the Islands must be omitted. There are those who imagine that the same benefits might have been secured, and perhaps with greater ease, without the aid of religion. Passing over the argument from the nature of the case, it is sufficient that we point such persons *to the testimony of facts*. This subject is briefly discussed in the last chapter of this work, and to that the reader is referred.

A. S.

*April, 1841.*



## P R E F A C E.

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IT is the object of this work to give a clear and connected view of the operations of the London Missionary Society in the Islands of the South Sea. For many years past the attention of the Christian world has been turned towards those isolated portions of the earth. The spectacle of so many savage nations renouncing idolatry, embracing the Christian faith, and in consequence of the reception of the Gospel rising from a state of barbarism to an acquaintance with the arts, and the enjoyment of the blessings of civilization, has not been regarded with indifference. Several important works respecting the South

Sea Islands have been published, and circulated to some extent in the community. But although these works may have been well suited to the purposes for which they were designed, no one of them is fitted to occupy the place which this volume is intended to fill. They are either so voluminous and expensive as to render the sale of them extremely limited, or they present, in the form of journals and statements which relate to particular islands, only partial and imperfect accounts of the establishment of the Gospel in those widely scattered groups. It is hoped that in the following pages these defects are remedied. While the narrative is reduced to a moderate compass, the most important facts respecting all the groups embraced in the plan of the work have been systematically arranged, with particular attention to dates. The first four chapters are occupied with a description of the Islands and an account of the character and condition of the inhabitants before the introduction of Christian-

ity. These preliminary chapters, although not absolutely essential to the history, will furnish the reader with the materials for a comparison of the present with the former circumstances of the people, and render the rapid changes which the Gospel has produced more striking.

The sources from which the facts stated in this work have been chiefly drawn, are Brown's History of Missions, Smith and Choules's History of Missions, Ellis's Polynesian Researches, The Journal of Tyerman and Bennett, Williams's Missionary Enterprises, Stewart's Journal, Lang's View of the Polynesian Nation, the Voyages of Bougainville, Cook, and La Perouse, and the Geographies of Murray and Bell. The London Missionary Chronicle, and the Reports of the London and Wesleyan Missionary Societies, have enabled the author to bring down the narrative to the most recent dates. Instead of copying any of the existing maps of Polynesia, the publishers have chosen, for the sake of

accuracy, to defray the expense attending the construction and engraving of a new one. This map will doubtless prove a useful accompaniment to the descriptive and historical portions of the volume; and if amidst the discrepancies which have hitherto prevailed in the orthography of the names of the islands, it is too much to hope that all errors have been avoided, the work, it is believed, will be found to be at least consistent with itself.

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# **SOUTH SEA MISSIONS.**

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## **CHAPTER I.**

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**THE** Pacific Ocean was discovered by a Spaniard. In the year 1513, Vasco Nugnez de Balboa, governor of the Spanish Colony of Santa Maria, projected an enterprise across the isthmus of Darien. Having arrived, after much toil and many hardships, at the base of the last mountain which it was necessary to climb, he was told by his Indian guides, that when he reached the top, he should behold the long desired object of his search. Leaving his followers below he hastened on alone. From the summit a glorious prospect burst upon his view. The great Southern



Ocean, illuminated by the rising sun, lay before him. Overcome with joy at the sight, he fell upon his knees, and returned thanks to God for his discovery. He then led his troops to the shore, and advancing into the water with his sword and buckler, *took possession* of the ocean in the name of his sovereign.

All attempts to explore this ocean previous to the year 1519 proved fruitless. In that year, Fernando de Magalhaens (generally known by the name of Magellan), a Portuguese under the patronage of the king of Spain, set sail from San Lucar, and after a voyage of more than ten months, discovered the straits which bear his name. Passing through these straits, he entered the vast ocean beyond, and sailed three months and twenty days without seeing land. In this unexplored, and seemingly boundless expanse of sea and sky, he was near perishing, with all his men, by famine. The weather, however, was fine, and the sea calm, and in reference to this circumstance, Magellan called the ocean *the Pacific*—a name which many subsequent voyagers have thought was misapplied. After the discovery of the Ladrone and Philippine Islands, the expedition returned to Spain, but without its commander. Having led the way round the globe, he was killed by the natives of one of the Philippine Isles. The course which Magellan had thus pursued was soon followed by several Spanish, Dutch, and British navigators, by whom many islands were discovered. To those lying east of the Philippines the name *Polynesia* has been given,

from two Greek words signifying *many islands*. The principal groups included in Polynesia are the Ladrões, the Carolinas, the Pelew, and the Sandwich Islands,—lying north of the equator; together with the Georgian Islands, the Society Islands, the Austral Islands, the Hervey Islands, the Navigators' Islands, the Pearl Islands, the Marquesas, and the Friendly Islands; which are found on the southern side of the equinoctial line. In this work, the last mentioned groups are included under the name SOUTH SEA ISLANDS;\* and of these it is our object, in the present

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\* The term South Sea Islands is one of very uncertain signification. The names "South Sea" and "Pacific Ocean" have been long used as convertible terms, applicable, without distinction, to the body of water which lies between the continents of America and Asia, and the arctic and antarctic circles. In accordance with this use of language, the South Sea Islands are regarded by Dr. Lang (*View of the Polynesian Nation*, i. 1.) as extending "from the Sandwich Islands in the northern, to New Zealand in the southern hemisphere, and from the Indian Archipelago to Easter Island, near the continent of America." By Murray (*Encyclopædia of Geography*, iii. 144—166), all the Polynesian groups are spoken of as South Sea Islands. On the other hand, the terms North and South Pacific Oceans are introduced by Bell in his *Geography*, and by Ellis in the "*Polynesian Researches*;" and the groups which lie north of the equator are excluded from the South Sea Islands by the last mentioned writer. The clusters to which this work relates are all in the southern hemisphere, and from their prominence in the Missionary operations of the present century they have become generally known as *the South Sea Islands*.

Chapter, to give a general description, with brief notices of the discovery of the different groups.

The Georgian Islands are situated in the South Pacific Ocean between  $17^{\circ}$  and  $18^{\circ}$  south latitude, and  $149^{\circ}$  and  $153^{\circ}$  west longitude. The group contains six islands, Tahiti, Eimeo, Tabuaemanu or Sir Charles Sander's Island, Tetuaroa, Matea, and Mee-tia. The last two are comparatively unimportant, and but little is known of them.

*Tahiti* is the largest of these islands, and from its having been frequently visited by Europeans, it sometimes gives name to the whole group. It is supposed by some to have been discovered in the sixteenth century, but as nothing was known of it until a much later period, it is probable that the honor of the discovery belongs to Captain Wallis, commander of the British ship *Dolphin*. In the year 1767, that officer, in crossing the Pacific Ocean, anchored in Matavai Bay, in the island of Tahiti, and gave to the harbor the name of Port Royal, and to the land that of King George the Third's Island.

A few years after the voyage of Wallis, Tahiti was visited by Captain Cook for the purpose of observing the transit of the planet Venus. From him the island received the name of Otaheite, but it is now called Tahiti, which is the name given to it by the natives. Tahiti consists of two peninsulas united by an isthmus. The largest is nearly circular, and about twenty miles in diameter. The smaller one is oval, about sixteen miles long, and eight broad. The cir-

cumference of the whole island is one hundred and eight miles. The interior is mountainous, but is surrounded by a border from two to three miles wide, of low, rich, level land, which extends from the base of the mountains to the sea. The population of Tahiti is estimated at about 10,000.

*Eimeo*, or, as it is called by the natives, Moorea, is situated about 2° west of Tahiti. It was discovered by Captain Wallis in 1767, and by him called the Duke of York's Island. It is about twenty-five miles in circumference. The other islands though equally elevated are of smaller extent.

The Society Islands include Huahine, Raiatea, Tahaa, Borabora, Maurua, Tubai, Moupia, and Fenuaaura. In addition to these, Malte Brun reckons Tahiti, Eimeo, Tabuaemanu, Tetuaroa, Matea, and Meetia. Captain Cook, however, considered the two groups as distinct, and named the former the Society Islands, in honor of the Royal Society of London, and the latter the Georgian Islands, in honor of King George the Third. The two clusters extend from 16° to 18° south latitude, and from 149° to 155° west longitude. The population of both groups is supposed to be about 20,000.

The Austral Islands are five in number, Raivavai or High Island, Tubuai, Rimatara, and Rapa. They are situated between 22° 27' and 27° 36' south latitude, and 144° 11' and 150° 47' west longitude. The population is probably only 3,000 or 4,000. Raivavai is one of the most important islands of this group. It was dis-

covered by Lieutenant Broughton in 1791. The island is about twenty miles in circumference. It is mountainous in the centre but has considerable low land.

*Rapa* is the most southerly of the Austral Islands. It was discovered by Vancouver in 1791. The mountains are craggy, and picturesque, and the land generally fertile.

*Tubuai* was discovered by Captain Cook in 1777. It is a small island about twelve miles in circumference and thinly peopled.

*Rurutu* was also discovered by Captain Cook, by whom it was called Ohetetoa. This island as well as Rimatara is small, and but little is known of either of them.

The Hervey Islands are situated between  $19^{\circ}$  and  $21^{\circ}$  south latitude, and  $156^{\circ}$  and  $161^{\circ}$  west longitude, and contain a population of 16,000 or 18,000. The largest and most important island of the group is *Rarotonga*. Many of the islands in this cluster were discovered by Captain Cook, but this beautiful island remained unknown until 1823. It was then discovered by the Rev. Mr. Williams, an English missionary. It is a mass of mountains, many of which are high, and remarkably romantic. The island is about thirty miles in circumference, and has several good harbors for boats. Its population is about 7,000.

*Mangaia* was discovered by Captain Cook. It is twenty or twenty-five miles in circumference, and contains between 2,000 and 3,000 inhabitants.

*Atiu* was discovered by Captain Cook, and called by him *Wateoo*. It is about twenty miles in circumference, hilly, but not mountainous. It is a very verdant island, and contains nearly 2,000 inhabitants.

*Aitutaki* was also discovered by Captain Cook, and named by him *Whylootaki*. It is eighteen miles in circumference, and has a population of about 2,000 persons. The landscapes on this island are rich and variegated.

*Mauke* is a small, low island, discovered by Messrs. Williams and Bourne in 1823. Its former population was considerable, but when discovered it was so much reduced by repeated wars that it numbered only 300.

*Mitiaro* is a still smaller island lying twenty miles northwest of *Mauke*. This island has also been nearly depopulated by famine and wars, so that it contains not more than 100 inhabitants.

*Hervey's Island*, from which the group takes its name, was discovered by Captain Cook, and named by him in honor of Captain Hervey.

The Navigators' Islands are situated between 10° and 20° south latitude, and 169° and 174° west longitude. They were discovered in 1768, by Bougainville, a French circumnavigator, who gave them the name they now bear on account of the superior construction of the canoes of the natives, and their dexterity in the water. The group is called by the inhabitants, *Samoa*, and consists of eight islands, *Manua*, *Orosenga*, *Ofu*, *Tutuila*, *Upolu*, *Manono*, *Aborima*, and *Savaii*.

*Manua* is a small and almost uninhabited island. It is circular in form, and so elevated as to be visible at a distance of forty or fifty miles.

*Orosenga* and *Ofu* are two small islands, separated from each other by a narrow channel.

*Tutuila* is about fifty miles west of *Orosenga*. It is from eighty to one hundred miles in circumference.

*Upolu* is between one hundred and fifty and two hundred miles in circumference. The mountains on this island are very high, and covered with verdure to their summits.

*Manono* is about five miles in circumference, and is attached to *Upolu* by a coral reef.

*Aborima* is a small island about two miles in circumference, situated half way between *Manono* and *Savaii*. It received its name, which signifies the hollow of the hand, from its shape. It is supposed to be the crater of an extinct volcano.

*Savaii*, the largest island of the group, is about two hundred and fifty miles in circumference. The mountains are very high, and visible at a distance of six or seven hundred miles. With the exception of the Sandwich Islands, this group is the largest and most populous of the numerous clusters in the Pacific at which Missions have been commenced. Its population is estimated at 160,000.

The *Paumotu* or *Pearl Islands* are situated between 17° and 23° south latitude, and 139° and 145° west longitude. The group consists of a large number of small, low islands. They have been called by differ-

ent names, as, The Labyrinth, The Pearl Islands, Paumotu, The Palliser Islands, and The Dangerous Archipelago. Some of the Islands have received the name of Crescent, Bow, Harp, and Chain, which have been regarded as indicative of their shape. The population is 3,000 or 4,000.

The most easterly group of the populous isles of Polynesia is called the Marquesas. They are situated about  $7^{\circ}$  or  $8^{\circ}$  north of the Pearl Islands, and extend from  $7^{\circ}$  to  $10^{\circ}$  south latitude, and from  $135^{\circ}$  to  $140^{\circ}$  west longitude. They consist of two clusters which were discovered at different periods. The southern cluster contains five islands, all of which, with one exception, were discovered in 1595 by Alvaro Mendano, a Spanish navigator. By him the islands were named Marquesas, in honor of his patron, Marques Mendoza, viceroy of Peru. These islands were next visited by Captain Cook in 1774, who discovered Hood's Island. The northern cluster was discovered in 1780, by Lieutenant Hergest. This group also consists of five islands, and as it is distinct from the other cluster, it has sometimes been called by another name. Both groups, however, are usually designated by the common name Marquesas. The geographical extent of the united groups is inferior to that of the Georgian and Society Islands, but the population is supposed to be much greater.

The Friendly Islands are situated between  $16^{\circ}$  and  $21^{\circ}$  south latitude, and  $176^{\circ}$  and  $186^{\circ}$  west longitude. The group contains a number of islands



which are barren and desert spots. Some of them, however, are of considerable size. One of the largest and most important is Tongataboo, or Tonga Taboo, or Tonga, which contains a population of 10,000. It is of coralline formation, and in figure somewhat resembles an isosceles triangle. The land is low, never rising more than eighty feet above the level of the sea. It is stated by Dr. Lang, that besides an ancient tomb, constructed of immense stones, which the present natives, in the existing state of the arts in the Friendly Islands, would never be able to move, there is not a stone upon the island of the size of a pigeon's egg.

This group, according to some geographers, includes the Navigators' Islands, and the Fejee or Fiji Islands.

Most of the South Sea Islands are surrounded, at a distance of from one to two miles from the shore, by a coral reef, or belt of coral rock, several yards in width. Against this reef the waves of the Pacific are constantly dashing, and being impeded in their course, rise ten, twelve, or fourteen feet above the surface of the reef, and thus form a beautiful liquid arch. From the outer edge, the reefs shelve away underneath into deep hollows. In landing from canoes, when the sea is high, there is danger of upsetting, and being forced by the violence of the waves into these awful caverns, from which escape would be impossible. The water within the reef is placid and transparent, and at the bottom may be seen coral

of every shape and color, among which fishes of various hues and sizes are constantly sporting. In most of these reefs there is an opening large enough to admit vessels, through which a stream of water enters the ocean.

Many of the islands exhibit marks of volcanic action, but whether they owe their existence to this agency or not is not known. Several are of coralline formation, and in some there are caverns of great extent, with a coral roof ten or fifteen feet in thickness. The soil is generally rich, and very prolific. Upon the coralline islands, however, it is thin, and but little is cultivated on them.

The climate, though hotter than that of Europe, is more temperate than in those parts of South America whose latitude is the same. Though the distance of the groups from the equator is, on an average, only  $17^{\circ}$ , they are surrounded by a vast expanse of water, and enjoy almost daily a refreshing land and sea breeze. Still, the heat in the low-lands is constant, and often excessive. The changes, on the other hand, are neither sudden nor violent, and the warmth of the climate, though debilitating to Europeans, occasions no inconvenience to the natives.

The islands are for the most part hilly, often mountainous, and on some of them the mountains rise to an immense height. The sides of the mountains are covered with verdure, and at their bases are spread fertile and luxuriant valleys. Here the fervor, and

the thirst of the torrid zone are absent, while its luscious productions are furnished in profusion. It would be difficult for the strongest imagination to conceive an earthly paradise more lovely than is to be found in some portions of the South Sea Islands. Freed from the usual power of the tropical heat, and fanned by the soft breezes of a perpetual spring, these delightful regions present to the eye extensive and beautiful views of hills and valleys, forests and streams. It will easily be believed that the impression which such prospects are fitted to make upon the mind is not diminished by the solemn grandeur of the Pacific, whether it is seen on the edge of the horizon mingling its waters with the sky, or, in a nearer view, raising the crested arches of its billows in the air at the close of their long career. Nor are these beauties measured out with a parsimonious, or even with a frugal hand. Lavish of her bounties, Nature has displayed on every side the extent of her resources, and the perfection of her skill. The scenery is in general fine, especially on the island of Tahiti, which abounds in landscapes of the most charming kind.

Yet the beautiful is occasionally mingled with the terrible. The winds though generally moderate are sometimes violent and tempestuous. Whirlwinds visit the islands and produce the most disastrous consequences. Storms are heavy and destructive. Mr. Williams, in his "Missionary Enterprises in the South Sea Islands," gives an account of a hurricane

which occurred at one of the stations on the island of Rarotonga. He says, "The chapels, school-houses, mission houses, and nearly all the dwellings of the natives, amounting in all to about one thousand, were levelled to the ground. Every particle of food in the island was destroyed. Scarcely a banana, or plantain tree, was left either on the plains, in the valleys, or on the mountains, hundreds of thousands of which on the preceding day covered and adorned the land with their foliage and fruit. Thousands of stately bread-fruit, together with immense chestnut, and other huge trees that had withstood the storms of ages, were laid prostrate on the ground, and thrown upon each other in the wildest confusion. Of those that were standing many were branchless and all leafless. So great and so general was the destruction that no spot escaped, for the gale veered gradually round the island, and performed most effectually its devastating commission." \* Rains are frequent, but seldom heavy, except in the rainy season, which commences in December, and continues till March. Thunder and lightning are frequent and sometimes awful.

The tides in the Society, and some of the other South Sea Islands, are uniform throughout the year. The water is always lowest at six o'clock in the morning and evening, and highest at noon and at midnight. It seldom rises more than twelve or eighteen

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\* Pages 359, 360.

inches, except when a strong wind blows for a long time from the same direction, when the sea rolls over the reef and bursts with violence upon the shore.

Water-spouts are of frequent occurrence in the South Seas, and are a source of much terror to the islanders. Mr. Ellis, in describing one, says, "The column was well-defined, extending in an unbroken line from the sea to the clouds. Around the outside of the liquid cylinder was a kind of thick mist; and within, a substance resembling steam, ascending apparently with a spiral motion." They advance steadily and threaten every moment to bring within their vortex the light canoes of the natives which are dancing on the waves. When viewed from the shore they are sublime objects of interest, but at sea it is impossible to behold their stately movements, or the rapid internal circular eddy of the waters with composure.

The vegetable productions of the South Sea Islands are abundant. Many of them, though unlike those of our own country, are invaluable to the natives, and from some of them, they derive almost their only means of subsistence. The trees are remarkable for their size, and the beauty of their foliage or flowers. Most of them are evergreens, and often present an appearance both novel and interesting. The old and new leaves, the bud, and the blossom, the young fruit, and the ripe, are found together throughout the year. Some of the trees are exceedingly valuable as timber. One of the most so is the

*apape*, which rears its straight and branchless trunk (two or three feet in diameter) forty or fifty feet, and is crowned by a tuft of pale green leaves. The wood is of a salmon color, and is easily worked by the natives. Another valuable and beautiful tree is the *tamanu* or *ati*. The leaves resemble those of the laurel, but are darker and more shining. The trunk is four or five feet in diameter. In color the wood resembles mahogany; it is used by the natives in the manufacture of their household furniture, and in making canoes. The *hutu* is another splendid tree, the foliage of which resembles in many respects the magnolia of our Southern States. One of the most singular and beautiful trees is the *aoa*, the branches of which, like the banian tree, grow horizontally, and shoot out fibres which hang like threads. As soon as they reach the ground they take root, and in a few years present the same appearance as the trunk of the original tree. In this way the *aoa* gradually extends itself until a single tree has the appearance of a grove.

The candle-nut abounds in the mountains. Its leaves are nearly white, and form an agreeable contrast to the dark, rich foliage of the other trees. It bears a nut about the size of a walnut, which is used as a substitute for candles. The shell is taken off, and a number of the nuts, having been perforated, are strung on a rib of the cocoanut leaf, and then lighted. By burning the nut a very fine lampblack is also obtained, which is used by the natives for

painting canoes, and some of their musical instruments. But the most beautiful as well as the most valuable of all the trees is the bread-fruit. It frequently grows fifty or sixty feet high, and has a trunk between two and three feet in diameter. The leaves are broad and indented like the leaf of the fig-tree. They are from twelve to eighteen inches long, thick and of a dark green color, with a glossy surface, like those of the richest evergreens. The fruit is oval and about six inches in thickness. It grows at the end of the branches, either alone, or in clusters of two or three, to which it is attached by a short thick stalk. The fruit is covered with a rough rind which is at first of a light pea-green color. It afterwards changes to brown, and when fully ripe becomes a rich yellow. There are sometimes several hundreds of these growing upon one tree, and their light color contrasted with the dark, shining leaves, together with the stately outline of the tree, constitute a most splendid object. The fruit is never eaten in its natural state, but the natives have several different methods of dressing it. The most common way is to bake it in an oven of heated stones. The rind is taken off, and the core having been carefully removed, the fruit is cut into three or four pieces. A large hole in the earth is prepared, on the bottom of which heated stones are spread and covered with leaves. On these the pieces of bread-fruit are placed, and a covering of leaves, heated stones, and earth, several inches deep, completes the arrangement. In

this state the oven remains half an hour or more, when the earth and leaves are removed, and the bread-fruit taken out. In color, size, and structure it resembles bread. Though it is much inferior to European bread, the taste is sweet and pleasant, and the natives are exceedingly fond of it. It is, indeed, their principal article of diet. For the chiefs it is usually dressed two or three times a day, but for the people generally not oftener than once in twenty-four hours. The bread-fruit tree produces two and sometimes three crops in a year. A thick mucilaginous fluid exudes from the bark, which is hardened by exposure to the sun, and is used by the natives to render water-tight the seams of their canoes. The bark of the young branches is used in making cloth, and the trunk furnishes one of the most valuable kinds of timber possessed by the natives. The wood, which is of a dark rich color, and very durable, is used for building houses and canoes, and for several articles of household furniture. There are many varieties of the bread-fruit tree, which ripen at different seasons, so that the natives have a supply of ripe fruit during the greater part of the year.

Next to the bread-fruit the cocoanut is the most useful tree. The trunk is cylindrical, three or four feet in diameter at the root, and gradually tapering to the top. It is apparently composed of a number of small, hollow reeds, enclosed in a rough and very hard bark. It grows erect sometimes to the height of sixty or seventy feet, without a branch



or leaf excepting at the top, and is crowned by a tuft of long green leaves and several bunches of fruit. The cocoanut tree will grow and flourish in any situation, and under the most unfavorable circumstances, as well on the barren sea-beach, and the sun-burnt sides of the mountains, as in the most fertile valleys. The trunk of the tree furnishes excellent timber, and is useful for a variety of purposes. The leaves are composed of strong stalks, twelve or fifteen feet long, with a number of long, narrow pointed leaflets, arranged alternately on each side. Bonnets, screens, and several kinds of baskets, which are very neat, convenient, and durable, are often made by plaiting the leaves. The leaf is attached to the trunk by a strong, fibrous matting, extending half way round the trunk, and reaching two or three feet up the leaf, thus effectually protecting it from the violence of the winds. While the leaves are young the matting is of a beautiful, and transparent white, and is often cut into long narrow strips, and tied into bunches with which the natives ornament their hair. By exposure to the air it becomes coarser, and stronger, and assumes a yellowish color. It is called by the natives *aa*, and is used for making various articles of clothing. The fruit grows in bunches sometimes of twenty or thirty nuts, and there are sometimes six or seven bunches on a tree at the same time. The nut is covered with a tough, fibrous bark, in which is enclosed, in a soft white shell, a pint, or a pint and a half, of the fluid called cocoanut milk. No accurate

idea of the taste of the juice of the cocoanut can be formed from that found in the nuts brought to America. These are old, and dry, and the milk comparatively rancid. In this state they are never used by the natives except for planting or extracting oil. The oil is procured from the pulp by grating the kernel of the nut, and depositing it in a long wooden trough. This is exposed to the rays of the sun, and after a few days the grated nut is piled up in heaps in the trough with a small space between each. The oil exudes, and is drained off in bamboo canes, and preserved for sale or use. The shell is used by the natives for making cups, and drinking vessels. These are highly polished, and often ingeniously carved. The fibres of the husk are useful in making cordage. Truly has it been said,

"The Indian's nut alone  
Is clothing, meat and trencher, drink and can,  
Boat, cable, sail, and needle, all in one."

The *auti*, or paper mulberry, is another valuable tree, which furnishes the natives with most of the materials for making the cloth worn in the islands.

The *taro*, or *arum*, is one of the most esculent roots growing upon the islands, and is prepared in the same manner as bread-fruit. The yam is indigenous in most of the South Sea Islands, and is cultivated with much care. It is remarkably sweet, and farinaceous. Sweet potatoes are common. Arrow-root, though indigenous and abundant, is not much

cultivated, on account of the labor it requires to render it fit for food. The plantain, or banana, is in general use, and is a rich nutritive fruit.

The *Vi*, or Brazilian plum, is abundant. The fruit is of a bright yellow color. In form and taste it resembles a magnum-bonum plum, but instead of a stone has a hard, spiked core containing a number of seeds.

The *mape* or native chestnut is of stately growth, and splendid foliage. The leaf is six or eight inches in length, exceedingly light and delicate in its structure. The trunk of the tree rises ten or twelve feet without a branch, after which the branches are large and spreading. The nut is not eaten in a raw state, and though rather hard when ripe, it is when roasted pleasant to the taste.

Many of the most valuable tropical fruits have been introduced into the islands. Vines, oranges, limes, and other plants were brought from England by Captains Cook, Bligh, and Vancouver. Citrons, tamarinds, pine-apples, figs, and coffee-plants have since been introduced, and successfully cultivated. Foreign vegetables do not generally thrive. The botanical specimens on the islands are exceedingly numerous. In 1832, the Georgian and Society Islands were visited by an accomplished, and scientific Italian, who, during a residence of eight or ten months, collected two thousand new specimens. The hibiscus grows without cultivation, and many

of the most beautiful American and English flowers have been introduced, and successfully cultivated.

The only quadrupeds originally found on the islands were hogs, dogs, rats, and lizards. Rats were exceedingly numerous, and at Mangaia, and some of the other islands, they were a common article of food. After the conversion of the natives to Christianity, some of them applied to the missionaries to know whether it was sinful to eat them. The missionaries replied that they were in the habit of looking upon rats as exceedingly disgusting, and recommended to the people to take great care of the pigs and goats which had been brought from England, by which means they would obtain a supply of animal food superior to rats, which they considered so "sweet and good." Soon after this, Mr. Williams was invited to a sumptuous feast, at which four or five hundred guests were present. "Not a rat," says he, "was on the table, that is, not a *baked* one; there were plenty of live ones running about in all directions." Indeed so numerous were these animals that one or two persons were constantly kept in attendance on the tables for the purpose of keeping them off.

Horses, asses, cattle, goats, and sheep, have all been brought to the islands, and with the exception of the cattle appear to thrive.

At the Friendly Islands, large bats are found, measuring, when extended, from three to four feet between the tips of the wings. The only singing bird at these islands is a green colored thrush. Spi-

ders of a large size, and beautiful moths, and butterflies, are also found at the Friendly Islands.

Of the feathered tribes in the South Sea Islands there are but few varieties, and these are not distinguished for the beauty of their plumage, or the sweetness of their notes. The aquatic birds are the most numerous. Among them are the albatross, water pigeons, and wild ducks. In some of the islands the turtle dove, and the paroquet are found. Owls also abound at the Navigators' Islands. The common domestic fowl is reared in great numbers to supply the vessels that touch at the islands for refreshment, but they are little used by the natives. The coast abounds with fish and turtle. The albicore, bonito, ray, sword-fish, shark, porpoise, and dolphin, are among the large fish, besides which there is an almost endless variety of rock-fish, which are remarkably good.

The only venomous reptiles found on the islands, are a species of centipedes, and a small kind of scorpion. There are several species of snakes, all of which are esteemed good food by the natives.

## CHAPTER II.

### INHABITANTS OF THE SOUTH SEA ISLANDS.

Two Races — Origin — Language — Personal appearance — Tattooing — Dress — Shaving — Mental capacity — Generosity — Domestic habits — Amusements — Marriage — Polygamy — Treatment of Females — Infanticide — Mode of salutation — Joy manifested by weeping — Mourning customs — Diseases — Native Physicians — Moral Character.

THE islands of the Pacific Ocean are inhabited by two races of men, which, though in some respects resembling each other, exhibit traces of distinct origin. One race, like that of the negro, is characterized by a black skin and crisped hair. The other resembles the Malays. The skin is of a bright copper color, the hair long, black, and glossy. The first race belongs to Australasia, or (as it is called by Mr. Williams) Western Polynesia; the latter inhabit Eastern Polynesia, including those islands in the Southern Ocean of which we design to speak. Although the inhabitants of these islands exhibit the same *general* characteristics, the people of each cluster are marked by some peculiarities.

Respecting the *origin* of the inhabitants of the

South Sea Islands, there exist among them many traditions. These are often contradictory, and no information can be derived from them in regard to the country from which the race originally came. Mr. Williams thinks that "their physical conformation, their general character, and their Malay countenance, furnish indubitable evidence of their Asiatic origin." The language also of the Eastern Polynesians presents a striking resemblance to that spoken by the Malays, and their manners and customs are in many respects similar.

Mr. Ellis, in his "Polynesian Researches," admits that there is very strong evidence that the inhabitants of the islands came from Malay countries lying to the west. But he still seems to be of opinion that the objections to this theory are unanswerable. There are, he says, many points of resemblance between the Polynesians and the inhabitants of Mexico and some parts of South America. If the natives of the South Sea Islands did not come from America, the subject, he thinks, is involved in inexplicable mystery. The difficulties in the way of the passage of the Malays to these islands are three; the distance of the Malay coast from Tahiti and the other islands (7,000 miles); the prevalence of the easterly trade-winds within the tropics; and the unfitness of the native canoes for so long a voyage. These objections Mr. Williams answers, by supposing the voyage from Malaya to Tahiti to have been performed by passing

from group to group in successive stages, the longest of which would be only 700 miles. In reply to the second objection, it is stated that the trade-winds are not so invariable as has been supposed. Every two months westerly winds prevail for a few days, especially in February, when a wind blows which the natives call the *Westerly Twins*. Mr. Williams says that he has himself sailed 1,600 miles due east in a few days, a distance more than double the longest stage from Sumatra to Tahiti. It must not be supposed, adds Mr. Williams, that the progenitors of the South Sea Islanders came from the native regions of their ancestors in the paltry canoes which they now use, but in such proas as the fierce and enterprising Malays have long had in use. These proas were fitted by their size to undertake considerable voyages, and capable from their immense numbers, of contending with European squadrons. There is good evidence that the islanders formerly had much larger canoes, and made longer voyages, than at present. Rather than believe that the inhabitants of the Pacific Ocean came from South America, Mr. Williams would even suppose that the aborigines of America found their way from Asia to that continent through the islands of the Pacific.

There is, however, still a mystery connected with the subject. How came the negro race, inhabiting the islands of Western Polynesia or Australasia, to be interposed between the copper-colored inhabitants of Eastern Polynesia and the Asiatic countries from



which the latter are supposed to have migrated? The hypothesis which Mr. Williams suggests in relation to this is, that the black race may have come from those Asiatic Islands whose inhabitants they resemble, and that they formerly occupied all the Polynesian Islands. The Malays coming later succeeded in exterminating the other race from the smaller islands, but could not accomplish this in New Guinea, New Britain, and the large islands of Western Polynesia.\* The same opinion had been previously expressed by La Perouse. That intelligent navigator thought he could perceive, in the islands which he visited, evident traces of a mixture of the two races. "They [the black race] were not to be subjugated in New Guinea, New Britain, and the New Hebrides; but being overcome in the more eastern islands, which were too small to afford them a retreat in the centre, they mixed with the conquering nation. I was struck with these two very distinct races in the islands of Navigators', and cannot attribute to them any other origin."† Dr. Lang, in his "View of the Polynesian Nation," is decidedly of the opinion that the Polynesians of the South Sea Islands came from Sumatra, Java, and other islands of the Indian Archipelago, and that the inhabitants of the latter passed originally from the mainland of Asia. In support of this opinion, he states many points of resemblance between the

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\* Missionary Enterprises, pp. 453—458.    † Voyage, iii. 115.

Polynesians and the Asiatics ; such as the institutions of Caste, and Taboo, the figure of their idols and other images, their physical conformation, and general character, numerous existing customs, their clothing, and above all the identity of language, which he illustrates in many particulars. It was from the latter argument that La Perouse drew a similar conclusion. He had with him, in his voyage, a native of Manilla, (where the language, he affirms, is well known to be derived from the Malay,) who understood and explained the greater part of the words used in the islands which he visited. "It appears to me evident that all these different nations are the progeny of Malay colonies, which in some age extremely remote, conquered the islands they inhabit. The arts, which they, perhaps, brought with them, may have been lost for want of materials and instruments to practise them ; but the identity of language, like Ariadne's Clue, enables the observer to follow all the windings of this new labyrinth." "It may be objected, perhaps, that it must have been very difficult for the Malays to make their way from west to east, to arrive at these different islands ; but the westerly winds blow as frequently as the easterly in the vicinity of the equator, along a zone of seven or eight degrees from north to south, where the wind is so variable, that it is hardly more difficult to navigate east than west."\* The idea that the origin of

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\* Voyage, iii. 114—116.

the inhabitants of the islands is to be traced to South America, Dr. Lang regards as "amazingly preposterous." This "singular hypothesis" of De Zuniga, a Spanish author of a history of the Philippine Islands, is built upon two arguments, the supposed uniform prevalence of easterly winds in the South Seas, and the resemblance which that writer finds between the language, and the manners and customs of the South Sea Islanders and those of the Indians of the American continent. The former argument is altogether untenable, because it is founded on an error in point of fact, and the latter Dr. Lang disposes of by supposing that the Americans came from the South Sea Islands, and not the South Sea Islanders from America. The west coast of South America is lashed incessantly by a tremendous surge. It is utterly incredible, he thinks, that the Indians of that continent, who neither are nor ever have been, a maritime people, should have launched forth from such a shore for the chance of finding land amid the billows of a boundless ocean. It is, in his view, much more easy to believe that the Malays, who are well known to have been for ages not only a powerful nation, but a seafaring and adventurous race, accustomed to long voyages, should have passed from island to island through the Pacific, even to the American continent. "In short, I conceive there is abundant reason to believe that America was originally peopled from the continent of Asia; not, as is generally supposed, by way of the Aleutian Islands at the entrance of

Behring's Straits, but by way of the South Sea Islands, and across the widest part of the Pacific Ocean." "From the peculiar character of their ancient civilization, from the manners and customs of their uncivilized tribes, and from the general structure and analogy of their language, I conceive we are warranted to conclude, that the Indo-Americans are the same people as the South Sea Islanders, the Malays of the Indian Archipelago, and the Indo-Chinese nations of Eastern Asia; and that the continent of America was originally peopled from the scattered islands of the Pacific." \*

There are eight distinct dialects in the Polynesian language. The resemblance which exists between them is, however, so strong, that with little variation one language can be spoken by the inhabitants of all the islands. It abounds in vowels, and all their syllables end with a vowel. On this account, as well as for other reasons, it was extremely difficult to acquire a knowledge of it or to reduce it to a written system.

The inhabitants of those groups of islands to which this work is confined, are distinguished by vivacity, and move with quickness and ease. The men are generally tall, often more than six feet high. Their forms are well proportioned and symmetrical. The women, though they often present elegant models of the human figure, are inferior, in appearance, to the other sex. The chiefs are men of uncommon size—

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\* View of the Polynesian Nation, pages 86 and 148.

a fact which has induced some to believe that they are the descendants of a distinct, and superior race. This, however, is not probable. It is more likely that their physical superiority is to be attributed to the different treatment which the sons of chiefs received in infancy and childhood. They often had three or four nurses, and the most scrupulous attention was paid to diet and bathing. Mr. Williams mentions a chief of the island of Manono, whom he describes as one of the largest and most powerful men he ever saw. "His muscular and bony frame brought forcibly to mind those of ancient days, 'the shaft of whose spear was like a weaver's beam.' Men of ordinary size would be as grasshoppers in his hand."

*Tattooing* was common in most of the groups of the Pacific. It was generally commenced at the age of eight or ten years, and continued at intervals till twenty or thirty. It was considered a personal ornament, and was practised by all classes and by both sexes. The operation was so painful that a whole figure could rarely be completed at once. Much taste and elegance were often displayed in the arrangement of the figures. They were first drawn on the skin with a piece of charcoal. The instruments used for perforating the skin were constructed of the bones of birds or fishes, fastened with fine thread to a small stick. The coloring fluid was made of the kernel of the candle-nut, baked, and reduced to charcoal, and then mixed with oil. The points of the instrument

having been dipped in this fluid, and applied to the surface of the body, a blow upon the handle punctured the skin and injected the dye.

The dress of the islanders was various in form, color, and texture. It was always light and loose, and often elegant. All classes used the same materials for clothing, and the dress of the two sexes differed but little. Both men and women wore folds of cloth round the body. Some of the former wore a garment called a *tibuta* or *tiputa*. It extended below the knee, was open at the sides, and had a hole cut in the middle, through which to pass the head. The women wore the *ahu-pu* in the form of a scarf over their shoulders. With the exception of the ornament of a bunch of flowers, or a wreath of cocoanut leaves, with which the forehead was sometimes shaded, the head was uncovered. One of the missionaries gives a graphic description of the appearance of a party of native women whom he saw at one of the settlements. "The principal personage was tall and well proportioned. Her dress consisted of a shaggy, red mat, bound round her body. The upper part of her person was anointed with sweet-scented oil tinged with turmeric rouge. Rows of large blue beads decorated her neck, and formed bracelets for her arms. Her head was shorn very bare, with the exception of a single tuft about the size of a crown piece over the left temple. From this hung a little lock of hair about six inches in length, which dangled carelessly about her cheek."

The unmarried females wore a white instead of a red mat, were neither anointed nor colored with rouge, and had a profusion of graceful curls on one side of the head, while the other was shaved. The females generally wore their hair short, the men sometimes long, sometimes short. It was often braided in a kind of cue behind, or wound in a knot on the top of the head.

The men, like the savages of America, plucked out their beard by the roots, or shaved it off with a shark's tooth. Some, however, allowed the beard to grow, and braided it together. Since the islanders have become civilized, they all shave once a week, and the chiefs more frequently. One man shaves another, and in return the former is shaved by the latter. Soap is almost entirely dispensed with, and the razor is sometimes "little better than an iron hoop." The operation of shaving is thus described by Mr. Ellis. "When the edge of the razor or knife is adjusted, the person who is to undergo the operation, in order to be quite stationary, lies flat on his back upon the ground, sometimes in his house, at other times under the shade of a tree, and his friend kneels down over him, and commences his labor. When he has finished he lays himself down, and the man who has been shaved gets up, and performs the same office for his friend. Sometimes the razor becomes dull, and something more than a little additional strength is necessary. A whetstone is then applied to the edge; but if this is not at hand, the

man gets up half shaved, and both go together to the nearest grindstone. The transition from the grindstone to the chin is sometimes direct, without any intermediate application to the edge of the razor." \* The hone and the strap have, however, been introduced, and will probably soon supersede the use of the grindstone and whetstone.

The mental capacity of the South Sea Islanders is thought by the missionaries not to be inferior to that of Europeans.† Children learn to read, write, and cypher, and readily commit their lessons to memory. Many who commenced learning the alphabet at thirty or forty years of age, were able to read in the Testament in the course of twelve months. They commit to memory with ease large portions of Scripture, and sometimes whole books. At an early period of the missionary operations among them, they made considerable progress in the use of numbers, and learned with facility the first rules of arithmetic. They are remarkably curious and inquisitive, and some of them are ingenious and imitative. They often ask questions of the most interesting character and are anxious to acquire knowledge. The islanders

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\* Polynesian Researches, i. 112.

† "I shall not accuse them of a want of understanding. Their skill and ingenuity in the few necessary instances of industry, which, notwithstanding the abundance of the country, and the temperature of the climate, they cannot dispense with, would be sufficient to destroy such an assertion."—*Bougainville's Voyage*, p. 258.



are generous and hospitable. It is their custom to offer to strangers presents, consisting of cocoanuts, bananas, taro, and other eatables. A missionary states that when he landed at one of the islands for the first time, some of the chiefs and people came on board with pigs, bananas, and cocoanuts for sale. On being told who he was and the object of his visit, one of the chiefs ordered the pigs and every thing in his canoe to be arranged on deck, and then presenting them to him stated that, had he known who he was, he should not have offered any thing for sale. Every canoe around the ship followed the example of the chief. On another occasion, after an interview with one of the chiefs to whom the same missionary had given some presents, the chief informed his people that a quantity of property had been given him by the "English chiefs," and that they would want something to eat on their return home. "For," said he, "there are no pigs running about on the sea, neither is there any bread-fruit growing there." On hearing this, the whole company scampered away, and in about an hour returned bringing with them fifteen pigs, with a large quantity of bread-fruit, yams, and other vegetables, the whole of which was presented to the missionaries.

At another time the attention of the same missionary was arrested, at the close of a religious meeting which he had been holding in one of the settlements, by the appearance of about seventy females, bringing gifts and following each other in "goose-

like procession." These were preceded by four men, each of whom was bearing on his shoulders a baked pig. On entering the house where the missionary was, they approached him and deposited their burdens at his feet. Each of the women then laid down her present, and these were so numerous, that both Mr. Williams and a chief who was with him were speedily concealed by the cocoanuts, bread-fruit, and yams, which were piled up before them.

The habits of living among the islanders were simple. They retired early, and rose with the break of day. Their frugal diet and freedom from care, as well as their roving habits, no doubt contributed to their health, and perhaps were the cause of the longevity which some of them are said to have attained.

The indolence of the South Sea Islanders has long been proverbial. This is doubtless to be attributed to the influence of the climate and the fertility of the soil. To the heat of a tropical sun, and their proximity to the sea, is owing also their extreme fondness for the water. In this originated the cleanly and healthful practice of frequent bathing (often two or three times a day) in which all classes delight.

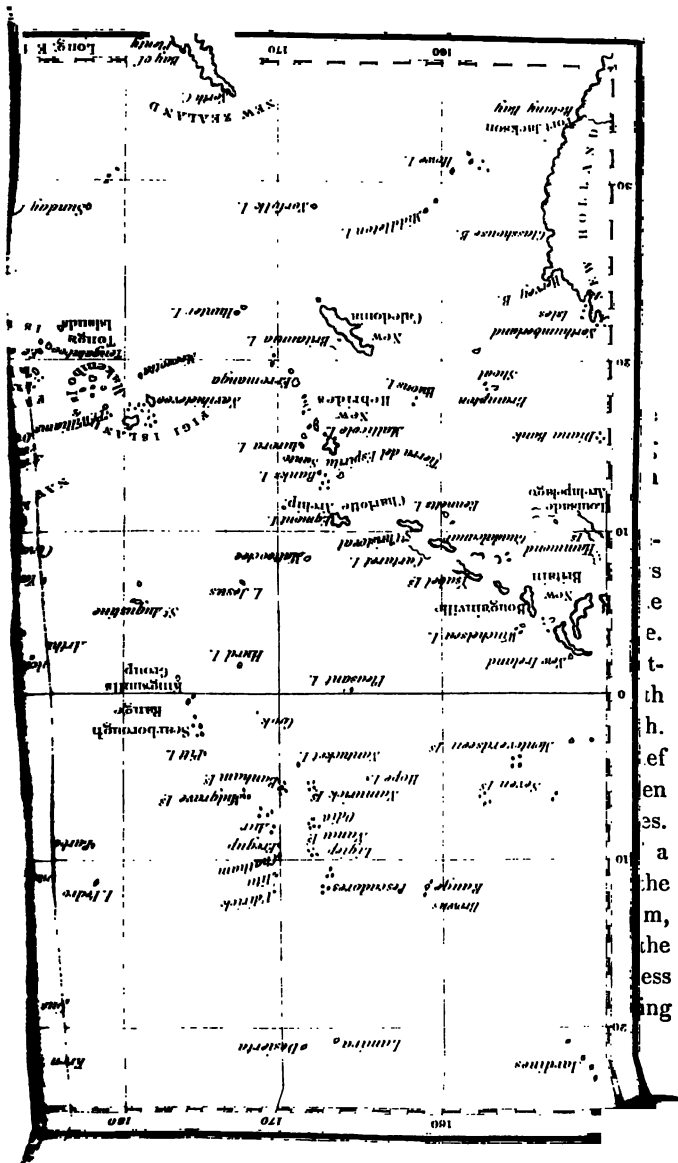
In temper the natives are cheerful and good-natured, mirthful, and often humorous. But on the other hand their domestic habits are unsocial, and their hours for rest and meals irregular. It is stated by the missionaries that they seldom went into a house in the day time without finding some of its inmates

asleep, or in the night without finding some one awake.

Like other barbarous tribes they were extremely fond of ornaments, and formerly spent much time in decorating themselves for their feasts and dances. The love of pleasure was strongly exhibited among them, and no small portion of their time was devoted to games and sports. Wrestling, boxing,\* club-fighting, canoe-rowing, and fowling, were favorite pastimes; but their principal amusement was the dance, at which songs previously composed were sung.

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\* Maurelle, the commander of a Spanish vessel which visited some of the South Sea Islands in 1781, gives the following account of the games at one of the groups. "These wrestling combats lasted two hours, one of the antagonists had his arm broken; I saw others receive terrible blows. While the struggle lasted, other champions advanced in the ring, their fists wrapped round with large cords, serving them as a kind of gauntlet, anciently used by the *athletæ*. This species of combat was much more terrible than the wrestling: as soon as the combat commenced, the combatants struck each other on the forehead, eyebrows, cheeks, on every part of the face; and those who received these formidable strokes, became more impetuous and enraged: I saw some irrecoverably felled by the very first blow they received. The king gave orders that certain women should fight with their fists as well as the men; and they did it with so much fury, that they would not have left a tooth in each other's head, had they not been separated now and then. This sight touched me to the very soul: I begged the King to put an end to the combat; he acceded to my request, and all of them did me honor for the compassion I had shown to these young females."—*La Perouse's Voyage*, i. 383, 384.



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The most common musical instruments were the ~~and~~ several kinds of drums. Their music was ~~and~~ boisterous, and deficient in every quality ~~could~~ render it agreeable to one accustomed to ~~any~~.

Surrounded as they are on all sides by the water, it is not surprising that they had many aquatic sports. One of the principal amusements of the children consisted in erecting a stage near the margin of the reef and leaping into the water. Here they would chase one another and dive to an incredible depth. They were also very fond of constructing canoes, ships, or boats, and floating them in the sea.

Among the Tahitians marriages were often celebrated when the females were twelve or thirteen years of age, and the males two or three years older. The young people were generally betrothed at an early age. The principal part of the marriage ceremony consisted in the bridegroom's throwing a piece of cloth over the bride, or the friends throwing it over both. An interesting account of the marriage of a chief of the islands and a young woman eighteen years of age, is given by one of the missionaries. A group of women, seated under the shade of a banyan tree, chanted in a lively air the heroic deeds of the chief and his ancestors. Opposite to them, beneath the branches of a bread-fruit tree, sat the bride, a tall and beautiful young woman. Her dress consisted of a fine mat fastened round the waist, reaching

nearly to her ancles. A wreath of leaves and flowers, tastefully entwined, decorated her brow. The upper part of her person was anointed with sweet-scented cocoanut-oil tinged with turmeric rouge, and round her neck were two rows of large blue beads. Another company of chanters soon joined the first, and both together united in one general chorus, which seemed to be a recital of the valiant deeds of the chief and his ancestors. A dance was then performed by four young women, daughters of chiefs, while the bride recited some of the exploits of her forefathers. To the motions of the dancers and the recital of the bride, three or four elderly women were beating time upon a mat with short sticks, occasionally joining in the chorus.

Polygamy prevailed extensively in the Friendly and Society Islands. Almost all the chiefs had two or three wives, and many of them a much larger number. Females at most of the islands were treated as inferiors, and were not allowed to eat the same kinds of food, or to dwell under the same roof, with their husbands. They were also forbidden to prepare food at the same fire, or to eat in the same apartment with the men. So polluting were females considered that they were never allowed to enter the sacred inclosures. They were also denied any share of their father's possessions, under the pretext that "their person was their portion." At Mangaia the females were employed in planting *taro*, and keeping the beds in order. This vegetable was cultivated in swampy places, and

those to whose care it was assigned (generally girls under sixteen years of age and women who had passed the prime of life) were obliged to wade for hours in mud two or three feet deep.

Notwithstanding the treatment which the females received, the missionaries bear testimony to their sympathy with their husbands in affliction, and to their devoted attention to them. Says one of them, "Enter their habitations when we would, by night or by day, the head of the afflicted husband was in the lap of his affectionate wife; while she beat off the flies, and bathed the temples with water."

In the Georgian and Society Islands, infanticide prevailed to an incredible extent, but it was not practised at the Navigators' or Hervey Islands. It is stated by one of the missionaries, that on a certain occasion he inquired of three women who were sitting together, how many children they had destroyed. "One replied with a faltering voice, I have destroyed *nine*. The second with eyes suffused with tears, said, I have destroyed *seven*, and the third informed him she had destroyed *five*." To such an extent was this cruel and unnatural practice carried, that it is the opinion of the missionaries that two thirds of the children were murdered by their own parents. Of those who were suffered to live, it is stated by Mr. Ellis, that "their years of childhood and youth were passed in indolence, irregularity, and unrestrained indulgence in whatever afforded gratification."



The South Sea Islanders almost always salute their friends by rubbing noses and falling on each other's neck. They consider our mode of saluting by shaking hands as extremely cold and formal. When an inferior greets a superior, he rubs his nose on the hand of the superior, and sometimes ventures to kiss his hand.

A missionary relates an anecdote of his little boy, a child of four years old, who once visited the island of Aitutaki with his father. The natives had never before seen a European child, and were much attracted by him. Every one wished to rub noses with the little fellow, and some of them begged his father to give him to them, saying, "that they would take the greatest care of him and make him their king."

The islanders always manifest joy by weeping. When a husband or son returned to his family, after a season of absence or exposure to danger, his arrival was greeted not only with the cordial welcome, and the warm embrace, but loud wailing was uttered, and an instrument armed with shark's teeth applied to their body, in proportion to the joy experienced. On the death of a relation or friend, it was their invariable practice to wail in a loud and affecting manner, tear their hair, rend their garments, and cut themselves with shark's teeth or knives. They were in the habit of embalming the bodies of the chiefs and took great pains to preserve them entire.

Diseases among the South Sea Islanders were

formerly comparatively few. Those to which European children are subject are unknown among them. Scrofulous complaints are common, and consumption is of frequent occurrence. Spinal complaints are also very common. They usually commence early in life, and terminate either in death, or in a large curvature of the spine. Persons deformed by this disease are frequently to be met with in the Society Islands. The same complaint is sometimes followed by blindness.

When a chief was taken sick, it was supposed to be owing to some insult offered to the gods or to the priests. Costly gifts were presented to the gods in order to avert their wrath; ceremonies were performed and prayers offered. If these proved unavailing, human victims were sacrificed, and if this did not effect the restoration of the chief, the family god was abandoned and another chosen in its place. In cases of sickness among the common people or the aged they received but little attention. If they were not soon relieved, they were left to themselves and many no doubt perished from hunger. Sometimes the sick were buried alive; so destitute of natural affection were these degraded heathen. The changes which the gospel has wrought among them, in relation to this and other points, will be evident when we come to speak of that subject.

There were many native physicians, some of whom appear to have had considerable success in removing diseases. Their *medicines* consisted of vegetable

productions alone, and these prepared in the most simple manner. Many of their applications, however, were powerful; and some caused almost instant death. Instead of the warm bath, the physician ordered the patient to be seated on a pile of heated stones, and covered with a thick cloth. A profuse perspiration followed, and in this state the patient not unfrequently would leave the pile of stones and plunge into the sea. The effect was not such as we should naturally expect, for the practice rarely produced any injury.

As soon as a person was taken sick, a priest who pretended to have received from the gods a knowledge of the healing arts, was sent for. On his arrival, a present was handed him as an offering to the god, and a roll of cloth as his own fee. "He began by calling on the name of his god, beseeching him to abate his anger towards the sufferer, to say what would propitiate him, or what applications would afford relief." He then compounded the medicine, pretending that he was instructed by the god what herbs to select, and how to mix them. The composition of the medicines was kept a profound secret, and the priest or physician was very desirous to have the report of his skill extensively circulated. Their practice of surgery was much more simple than the preparation of their medicines. There were some celebrated oculists among them, and the surgeons were often very successful in performing operations. Native medicines and native practitioners, though

formerly much in demand, have been entirely abandoned since the people have learnt the use of foreign remedies, and found them so much more efficacious in removing disease.

We would gladly close this chapter without advertising to the state of morals among the islanders; but justice to the subject will not allow us to pass it by entirely. The beauty of the scenery, the mildness of the climate, and the abundance and spontaneousness of the productions of the soil, made this region appear to the early voyagers like a terrestrial paradise. The interesting personal appearance of the inhabitants, combined with the bland and courteous manners which some of the islanders, especially the Tabitians, exhibited in their first intercourse with strangers, disposed them to overlook the universal thievishness, and the general licentiousness which they could not help observing, and to regard the population of this newly discovered quarter of the globe, as the happiest, and most innocent portion of mankind. But they were soon, and sometimes fatally undeceived. It was found that the treacherous and bloody traits of the savage character were not wanting here, and that dark and dreadful crimes, as well as odious and brutal vices were by no means rare. The moral habits of the islanders were many of them such, that the veil of oblivion ought forever to hide them from the view. The revolting forms in which human depravity developed itself among them will not bear the light. The following extracts from writers of

very different professions, a navigator, a geographer, and a missionary, will sufficiently illustrate the statement which has just been made. "They had sold at our market more than two hundred wood-pigeons, which would only eat out of the hand; and a number of the most beautiful turtle-doves and paroquets, equally tame. What cold imagination could separate the idea of happiness from so enchanting a place? These islanders, said we, a hundred times over, are, without doubt, the happiest beings on earth. Surrounded by their wives and children, they pass their peaceful days in innocence and repose; no care disturbs them but that of bringing up their birds, and, like the first man, of gathering, without labor, the fruit that grows over their heads. We were deceived. This delightful country was not the abode of innocence. We perceived, indeed, no arms; but the bodies of the natives covered over with scars, proved that they were often at war, or else quarrelling among themselves; whilst their features announced a ferocity, that was not perceptible in the countenances of the women. Nature had, no doubt, stamped this character on their faces, by way of showing, that the half savage, living in a state of anarchy, is a more mischievous being than the most ferocious of the brute creation."\*

These reflections were made at one of the Navigators' Islands, and they were interrupted, or, perhaps,

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\* La Perouse's Voyage, iii. 73.

the closing thoughts suggested, by the return of two out of four boats which had been sent on shore for water, which came back pursued by a horde of savages, and bringing in them twenty men badly wounded, having left behind the dead bodies of M. De Langle, commander of one of the vessels, and eleven of the crew. The party had been attacked in the midst of seeming friendship, without the slightest provocation, and while the natives stopped to tear in pieces the boats, thirty-nine out of sixty-one men escaped with extreme difficulty. "I willingly abandon to others," adds M. La Perouse, in the midst of his grief, "the care of writing the uninteresting history of such barbarous nations. A stay of twenty-four hours, and the relation of our misfortunes, suffice to show their atrocious manners, and their arts, as well as the productions of one of the finest countries in the universe."

"Amid the lavish kindness with which Europeans were greeted, they soon discovered an universal propensity to pilfering. \* \* \* \* These faults were, doubtless, aggravated by the attractive nature of these new and tempting objects; but it was moreover soon evident, that their dances and other amusements were conducted in a manner the most revolting to decorum, and that there existed in Otaheite a society called *arreoy*, who made it a regular system to put their offspring to death. Nor was infanticide the only practice marked by the ferocity of savage life. In many of the islands cannibalism is still practised, and in the most polished there remain traces of its

former existence. Even in Otaheite, war is carried on in the most atrocious spirit of vengeance. The victor, after slaying his unresisting enemy, dreadfully mangles his body, exclaiming, 'You killed my father! you robbed me of my wife!' " &c. \*

" Their humor and their jests were but rarely what might be termed innocent sallies of wit; they were in general low and immoral to a disgusting degree. Their common conversation, when engaged in their ordinary avocations, was often such as the ear could not listen to without pollution, presenting images, and conveying sentiments, whose most fleeting passage through the mind left contamination. Awfully dark, indeed, was their moral character, and notwithstanding the apparent mildness of their disposition, and the cheerful vivacity of their conversation, no portion of the human race was ever, perhaps, sunk lower in brutal licentiousness, and moral degradation than this isolated people." †

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\* Murray's Encyclopædia of Geography, iii. 155, 156.

† Polynesian Researches, i. 87.

## CHAPTER III.

### STATE OF THE ARTS—WAR.

**Houses—Furniture—Mode of obtaining Fire—Agricultural Implements—Making Cloth—Fish-hooks—Anecdote—Modes of taking Fish—Canoes—Frequency of Wars—Their desolating character—Dress of Warriors—Weapons—Naval Engagements—Battles on Land—Wild Men—Treatment of Captives—Cannibalism—Treaties of Peace.**

When the missions were commenced in the South Sea Islands, society had not reached that point at which a division of labor takes place. There were no established trades, and all the arts were of course in a very imperfect state. Indeed it may almost seem absurd to speak of the existence of arts among so rude a people. Previous to their intercourse with Europeans, the use of iron was unknown to the natives. Long before the missionaries settled among them, however, many of them had learnt its value from the ships that visited their coasts. But of the method of working it they were still ignorant. Their occupations, though few, were as much varied as could be expected of a savage, or half-civilized people. The principal *were building, agriculture, making*



canoes, furniture, and implements of various kinds, - manufacturing cloth, and fishing.

The houses of the natives were little more than thatched roofs or sheds, supported by posts and rafters. The timber in general use, was the wood of the bread-fruit tree. The size of the house varied with the number of persons to be accommodated. Those belonging to the king and chiefs were commonly large, and sometimes capable of containing a thousand people. The houses were square, or oblong, according to the taste of the owner. The most common form was parallel along the sides, and circular at the ends. Some of them were open at the sides, but generally poles two or three inches in diameter were fixed in the earth at the distance of an inch and a half or two inches from each other. These poles reached from the floor to the roof, and were kept in place by sticks fastened horizontally across them. A dwelling constructed after this fashion could not have been in appearance very unlike a large bird-cage. Their buildings were thatched with cocoanut and palm leaves. The inside of the chiefs' houses was often ornamented with beautifully fringed matting. The floor was covered with long dried grass, or mata. If the family was large, little huts were sometimes erected near the principal building, for the accommodation of the children and servants at night; but the greater part of the houses contained only one room. Their beds consisted of a coarse kind of matting, made of palm leaves woven by the hand. The rank

of the proprietor could usually be determined by the quality of his mats. These mats were generally about six feet wide, and ten or twelve in length. Those belonging to the chiefs, however, were often of a much larger size.

With the exception of mats and cloth, the men furnished the principal articles of household furniture. These consisted of some wooden stools, pillows, and a few wooden dishes. The pillows were ten or twelve inches in length, and four or five inches high, cut out of a single piece of wood, and curved on the upper side so as to fit the head. The natives were accustomed to sit cross-legged on mats, but occasionally used a stool. The stool or *iri*, though much larger than a pillow, was of a similar construction. It was sometimes four or five feet long, and three feet wide, yet always cut out of one piece of wood. The principal dish was called *umete*. Those belonging to the chiefs were often six or eight feet long, a foot and a half wide, and twelve inches deep, and resembled a canoe rather than receptacles for food. The dishes in common use were two or three feet long, and twelve or eighteen inches wide. Each dish had four feet cut out of the same piece of wood. The *papahia* or mortar was used for pounding bread-fruit and plantains, which was done with a stone pestle called a *penu*. Their drinking cups and vessels for washing their hands were made of the coconut shell, and were often beautifully carved. A

piece of bamboo-cane was their only substitute for a knife, but this they used for a variety of purposes.

The islanders had an ingenious way of obtaining fire. A man took a piece of dry wood ten or twelve inches long, and rubbed it with another piece sharpened to a point. When he had scratched a groove in it several inches in length, he moved the pointed piece rapidly over the other. Some dust soon collected in the groove, which speedily ignited. Dry grass was instantly held to it, and kindled by the breath, or by a swift motion in the air. The operation did not occupy more than one or two minutes. To the eye of a stranger this is a singular process, but to the natives our mode of producing light with phosphoric matches is much more singular and curious. In the Journal of Tyerman and Bennet there is an amusing account of the astonishment of the natives on seeing light produced in this way. One evening after a religious meeting, these gentlemen were followed home by a number of natives, who wished to see the "fire-works" which were understood to be in the possession of the strangers. It was, at first, difficult to conjecture what could have given rise to such a report; but the truth was at length suggested by the recollection that some *matches* had been tried the day before. It was at once concluded that these were the mighty "fire-works" whose fame was noised abroad. The people were accordingly gratified with the sight of some matches, which ignited on being dipped into a phial containing a chemical preparation.

One of the chiefs, who happened to be present at the experiment, was struck with as much astonishment as if a miracle had been performed. "Being invited to dip a match himself, he held the apparatus at arms' length, and tremblingly complied. He succeeded, and was delighted with the result; but his success could not embolden an ancient warrior, one who had fought many a battle, and faced the greatest dangers in the field, to touch the phial, or even to come near it."

The agricultural implements possessed by the islanders were few in number. The principal one in use among them was a stick sharpened at the point, with which they loosened and turned up the earth. Their only tools were adzes made of stone, and chisels of bone. The adze they used for splitting bread-fruit, and the chisel was useful in house-building.

The making of cloth and the weaving of mats constituted the principal occupation of the females. The Tahitian name for cloth is *ahu*. The material used in the manufacture of it was the bark of the paper mulberry, the *aoa*, and the bread-fruit tree. The only apparatus was a wooden mallet fifteen or eighteen inches long, about two inches square, and round at one end. The sides of this mallet were grooved. On one side the grooves were very coarse, on the opposite very fine. A third side was either plain, or ribbed, and the fourth cut in small squares. The bark, after the outer coat had been scraped off, was beaten with a mallet, and then laid in water to

soften. It was next placed lengthwise on a beam of wood and again beaten with the mallet, first with the rough side, and afterwards with the others. During the whole process the cloth was kept moist, and never laid aside without being wrapped in thick green leaves. By means of beating, the fibres of the bark became closely interwoven, and the product, when completed, had often the appearance of having come from the loom.\* When the piece was finished it was spread in the sun to be bleached. The color that resulted from this process depended on the material of which the article was made. Sometimes it was a light brown; other pieces, made of different bark, were dark brown; but that made of the paper mulberry could be bleached perfectly white.

These pieces of cloth, which were sometimes four hundred yards in length, and three or four yards in width, when sufficiently bleached and dried, were rolled up into bales, and covered with matting. The natives of some of the islands have a variety of vegetable dyes, and often display considerable taste in the arrangement of the different colors, and figures. Their mode of obtaining patterns was novel and

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\* The author has been presented with a piece of native cloth several yards in length, made by the inhabitants of one of the Sandwich Islands. It is of a pale yellow color, striped with brown. The fabric is light, and would make a pleasant summer dress. It is, however, not very durable, and would not bear to be wet.

ingenious. Some of the most delicate ferns, or the most beautiful flowers, were selected and laid carefully on the dye. When the surface of the flower was covered with coloring fluid, it was placed on the cloth and pressed gently down. The impression left was often clear and distinct. The natives of the Austral Islands fabricated great quantities of a kind of cloth, which was rendered impervious by being glazed on both sides, like oil-cloth, and varnished with a vegetable gum. It was usually red on one side, and black on the other.

This kind of work was not confined to the lower ranks in society. All classes of females were employed in the same way, and the queen would have felt it derogatory to her rank to be surpassed by any other female in finishing a piece of cloth.

The modes of taking fish, in use among the islanders, were numerous. The net, and the spear, were sometimes employed, but the hook and line were more common. Their hooks were made of wood, shell, or bone. The wooden hooks were never barbed, but pointed, and curved inwards. They were usually three or four inches in length. Those used for taking sharks were twelve or fifteen inches long, and an inch in diameter. The bone hooks of the Society islanders were made almost circular, so as to resemble a worm, and thus they answered the purpose of hook and bait. Some of their shell fish-hooks were cut and polished so as to resemble the body of a fish. By

this deception large numbers of fish were taken while grasping after prey.\*

The natives prefer their own fish-hooks to those which have been introduced from England. They are, however, fond of making hooks from nails or iron wire, and although, in accomplishing their object, much patience is required, they set a high value on nails for this purpose. The point they sharpen by rubbing it on a stone, and a stone is also used to bend it to the proper shape. An amusing incident illustrative of the simplicity of the natives is mentioned by one of the missionaries. Perceiving in some nails which they had received a resemblance to the young shoots of trees, they at once concluded that they were a hard kind of plant. Wishing to obtain more of them they carried a part to the temple as an offering to the gods, and actually deposited the rest in the ground, in the anticipation of seeing an abundant crop,

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\* The author has received from one of the missionaries at the Sandwich Islands, a fish-hook, made of bone. Very possibly it may be the bone of a human being, for to such a use were the bones of an enemy applied. It is four inches in length and of a proportional size. The construction is the same as that of the hooks in use among us, except that as the bone could not be bent, it is made of two pieces. Bougainville expresses his admiration of the hooks and nets which he saw in Tahiti. "It is amazing with how much art their fishing tackle is contrived, their hooks are made of mother-of-pearl, as neatly wrought as if they were made with the help of our tools; their nets are exactly like ours, and knit with threads taken from the great American aloes."—*Voyage*, p. 258.

if not of ready-made fish-hooks, at least of excellent materials for the manufacture !

Fish were caught chiefly in the day-time, but not unfrequently parties went out at night, and fished by torch-light. Flying-fish can only be taken after dark. In pursuing them, double canoes, which were safer than single ones, were always used. A torch made of dried reeds tied together was lighted, and when all things were in readiness the rowers commenced pulling. Frightened by the noise of the oars, the fish darted back from the reef on which they were feeding towards the ocean, and were caught in the net that was then thrown over them. The torch, while it enabled the fisherman to see his prey, dazzled the eyes of the fish, so that often great numbers were taken in this way.

The canoes of the islanders were of various forms and sizes. They were sometimes double, sometimes single. Those belonging to the chiefs had sterns, fifteen or sixteen feet above the water, which were often decorated with rudely carved figures. Their war canoes were much ornamented. "The stern was low, and covered, so as to afford a shelter from the stones and darts of the assailants. The bottom was round, the upper part of the sides narrower and perpendicular." The prow terminated in the carved figure of a bird's head. The rowers sat on a sort of grating or net work which covered the hull, and projected twelve or eighteen inches over the edge. On a platform near the centre the fighting men were *stationed*.



The sacred canoes were more highly ornamented with feathers, and carving, than those intended for ordinary use. In these, small houses were built, where the image of the god was kept, and where prayers and offerings were presented. The double canoe was the most common. It was usually twenty or thirty feet long. The canoes of which it was composed were fastened together by curved pieces of wood, placed horizontally across their upper edges, and secured by strong lashings of thick cordage. There was another kind of double canoe which was called *maihi* or twins. It consisted of two canoes made out of one tree both exactly alike. They were light, swift, and safe. Single canoes were still more diversified in their structure. They were generally made of the trunk of a tree eighteen or twenty feet in length, rounded outside, and hollow within, and were called by the natives *tipaihoe*. Only two or three persons could be carried in safety in a single canoe, and they were but little used except along the shore, and in shallow water. The *vaa-matu*, or island canoe, is used for distant voyages. Planks twelve or fifteen inches wide are fastened to the left side, by two poles, one of which is straight and firm, the other curved and elastic. The object of this contrivance, which was called *ama*, or outrigger, was to keep the canoe from upsetting. When empty, the canoe, instead of floating upright, inclines to the left; but when laden, it becomes erect, while *the outrigger* floats on the surface of the water.

Wars, at most of the islands, were frequent and exceedingly destructive. At Hervey's Island, they occurred so often, and were so exterminating in their character, that the whole population was at one time reduced to about sixty. A few years afterwards, when this island was visited by one of the missionaries, it was found that by repeated combats this little remnant of the former population had become smaller still, so that five men, three women, and a few children were the only survivors. When preparations were to be made for war, every thing else was neglected; for war was considered the most important end of life, and training for its successful pursuit was held in the highest estimation. In time of war all who were capable of bearing arms were called on to join the forces of the chieftain to whom they belonged, and the farmers were obliged to render military service whenever their landlord required it. Those who had engaged in battle, and gained a victory, became celebrated for their valor, strength, and skill. They were called *aito*, or fighting men, a title to which the ambitious, and daring, aspired.

The dress of the Tahitian warriors was singular, and often cumbersome. Around their heads they wore a quantity of cloth in the form of a turban, which not only increased their height, but broke the force of a blow. The head-dresses of the natives of the Austral Islands were often elegant and diversified in form. "The Rurutuan helmet was a cap fitted to

the head, and reaching to the ears, made of thick, stiff native cloth, on a cane frame work. The lower part of the front was ornamented with bunches of beautiful red and green feathers tastefully arranged, and above these, a line of the long, slender tail-feathers of the tropic, or man-of-war bird, was fixed on a wicker frame. The back part of the cap was covered with long, flowing hair, of a light brown or tawny color, said to be human beard. This was fastened to a slight net-work attached to the crown of the helmet, and being detached from any other part, often floated wildly in the wind, and increased the agitated appearance of the wearer."\*

The *fau* or helmet of the Georgian and Society islanders, though less complete, was far more imposing. "It was a cap fitted to the head, surrounded by a cylindrical structure of cane-work, ornamented with the dark, glossy feathers of aquatic birds. The hollow crown frequently towered two or three feet above the head, and, being curved at the top, appeared to nod or bend with every movement of the wearer."\* This head-dress was in high estimation, and worn only by distinguished men. To subdue a man who wore a *fau*, was to perform one of their most honorable exploits. The great object of the warriors seems to have been, to make an imposing appearance, and to defend their persons. They went to war attired in their best clothes, perfumed with

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\* Polynesian Researches, i. 232.

oil, and adorned with flowers. Their weapons were simple, and made of wood. They consisted chiefly of darts, spears, and clubs; but they had also other and more destructive weapons. Of these the *pacho* was the principal. It resembled a club in appearance, and was armed on one side with shark's teeth. Another weapon was a short kind of sword, with three or four blades. Besides these, they were accustomed to use the serrated back-bone of a species of fish called the sting-ray, which being ragged on the edges, and barbed at the point, was often very destructive.

War was seldom proclaimed hastily, and the preparatory deliberations were frequent and protracted. Great importance was attached to the will of the gods. If they were favorable, conquest was considered as sure, but if unfavorable, defeat, and perhaps death was certain. For the purpose of ascertaining the decision of the gods, divination was employed, and in connection with it offerings were presented to the divinities invoked. Success or failure was inferred from the appearance of the animal offered, either before or after it was placed on the altar.

Many of their most sanguinary battles were fought at sea. Their fleets were large, often amounting to ninety war canoes, each twenty fathoms long. "When the engagement took place within the reefs, the canoes were often lashed together in a line, the stem of one being fastened to the stern of the canoe before it. This they called *api*, and adopted it to prevent

the breaking of their line or retreat from the combat." The opposing fleet was sometimes fastened in the same way. The two lines of canoes, with streamers flying, were paddled out to sea, the warriors occupying the platform erected for their defence, from which they were enabled to see every part of the canoe.

"At a distance stones were slung; on a nearer approach light spears or javelins were hurled, until they came close alongside of each other, when, under the excitement of rage, infatuation, ambition, or despair, they fought with the most obstinate fury."\* There was no retreat, and both parties acted under the influence of desperation. Sometimes the two fleets retired without a decisive engagement, but when either of them became sure of success, the warriors of that party swept through the other, destroying all who did not escape by leaping into the sea. On land, the combatants met in an open plain, and each army was arranged in rows four deep. The first row was armed with long spears, the second with clubs, the third was composed of young men with slings, the stones for which were all made round and smooth.† The fourth row con-

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\* Polynesian Researches, i. 241.

† In the massacre of the crews of the boats mentioned in the preceding Chapter, the principal weapons of attack were "enormous stones, hurled by the savages;" of which M. Boutin, who was wounded, says that, "being thrown with uncommon force and address, they produced almost the same effect as our bullets, and had the advantage of succeeding one another with greater rapidity."

sisted of women, who carried baskets of stones, and weapons with which they supplied the warriors. The women, however, sometimes attacked the enemy in defence of their husbands, and were exceedingly fierce. The victorious party pillaged the villages of their enemies, cut down and destroyed all the bread-fruit and cocoanut trees, and often left the island almost uninhabited. The vanquished fled to the mountains, where they were pursued by their enemies and sometimes overtaken and slain. Those who eluded pursuit, took up their residence in caves and dens of the mountains, and sometimes became perfectly wild. One of these *tahae*, or wild men, was taken by some of the natives who went to the mountains in search of the bark of the *tiari*, which they use in dying cloth. The men who took him, declared, that had he not been enfeebled by illness, they should not have been able to catch, or retain him. Terror seemed to have absorbed every other feeling. It was in vain that he was assured that no injury was intended to be done to him. He appeared either not to understand, or not to regard any thing they said, but constantly exclaimed, "Ye are murderers, ye are murderers," and occasionally cried, "Do not murder me, do not murder me." He was taken to the settlement, furnished with food, and clothing, and treated with kindness, but though he appeared somewhat calmed, he still manifested a most restless disposition, and for a long time uttered no other sounds than "Do not kill me." He was taken to the school, and the chapel, but

appeared distressed by the noise, although pleased with the letters. He afterwards learned the first elements of reading, but improved the first opportunity to escape to the mountains.

Another of these wild men, who had been taken some time before and was then comparatively tame, was seen by a missionary while on a visit to one of the settlements. His appearance is thus described. "He was above the middle size, large boned, but not fleshy. His features and countenance were strongly marked; his complexion was not darker than those of many around, but his aspect was agitated and wild. His beard was unshaven, and his hair had remained uncut for many years. It appeared about a foot and a half in length, in some parts perhaps longer. He wore it parted in the middle of his forehead, but hanging uncombed and dishevelled on the other parts of his head. On the outside it was lightly curled, and hung in loose ringlets. The color was singular: at the roots, or close to his head, it was dark brown or black, six inches from his head it was of a tawny brown, while the extremities exhibited a light, and in some places bright yellow. Many attempts had been made to persuade him to have it cut, but to this he would never consent. His only clothing was a *maro*, or girdle, with sometimes a light piece of cloth over his shoulders. His nails, for the sake of convenience, he had cut. He said but little, and though he came and looked at us once or twice, he seemed averse to

observation, and retired when I attempted to converse with him." \* He had been driven to the mountains in time of war, and remained in solitude for years, but was at length discovered by some persons who were travelling in that region, secured, and brought down to the settlement, where, with great difficulty, he was induced to remain.

From these accounts it appears, that those who were not slain in battle were often driven from society, and well nigh converted into brutes. Captives taken in war were either slain on the spot, or sacrificed to the gods. On the day following the battle, the bodies of the slain, having suffered the greatest indignities, were offered to *Oro*, the god of war, as an acknowledgment of his assistance.

Cannibalism was practised by the inhabitants of many of the South Sea Islands, and it was the custom of some of them to feast on the bodies of those whom they had slain in battle. The Samoans, however, were not cannibals, and regarded the practice with detestation.

In connection with their wars, the natives were accustomed to observe many ceremonies, and to offer human sacrifices to *Oro*, whom they wished to preside over the army. The battles often continued several days. It sometimes happened that neither party was subdued. If, under these circumstances, one of them desired peace, a flag of truce was

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\* *Polynesian Researches*, i. 236.



sent with proposals of reconciliation. If the other party was favorable, an interview took place between the leaders, attended by the priests and orators. The party which had sent the proposals spoke first, and was replied to by the orator of the other party. "Each held in his hand a bunch of the sacred miro. When the terms were agreed upon, the wreath of peace was woven with two or three green boughs, furnished by each, as the bond of reconciliation and friendship. Two young dogs were then exchanged by the respective parties, and the *apaa pia* brought. This was sometimes a long strip of cloth, white on one side and red on the other. The cloth having been joined together by both parties, in token of their union, imprecations were invoked on those who should rend the *apaa pia*, or bond of peace. The *apaa pia* and the green boughs were then offered to the gods, and they were called upon to avenge the treachery of those who should rend the band, or break the wreath." \* Divinations were also used, to know whether peace would be of long or short continuance. Feasting and games followed the ceremony, and religious rites were also performed. Peace was ratified, and the whole was concluded with a grand dance called the dance of peace.

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\* Polynesian Researches, i. 245.

## CHAPTER IV.

### GOVERNMENT AND RELIGION.

**Peculiarities of the Government at different Islands—Abdication of the Father on the birth of a Son—Regal mode of conveyance—Sacredness of the King's person—Inauguration of the King—Administration of justice—Punishment of theft—Indistinct notions of a Supreme Being—Ideas of Heaven and Hell—Religious systems of the Islanders—Description of their gods—Other objects of worship—Maraes—Modes of worship—Prayers—Offerings—Human sacrifices—Peculiar form of Idolatry at the Samoas—Seasons of worship—Annual national festival—Superstitions—Oracles—Augury—Sorcery.**

**ALTHOUGH** there were many points of resemblance in the government of the different clusters of islands in the South Sea, there were also some peculiarities in each. In the Society Islands, and in some of the other groups, the government was hereditary and despotic. The chiefs in the island of Tongataboo were elected, and their power limited. In the Marquesas and Navigators' islands, each tribe was governed by its own chief, and was independent of every other. In all the islands the government was interwoven with their system of idolatry. The god and the king were generally sup-

posed to share the authority over mankind. In rank to the king was the queen, who often governed a whole island. Immediately on the birth of a son to the king, the infant was proclaimed sovereign and the father became a subject. He, however, continued to transact business, but paid the same homage to his son that he had before demanded for himself. The king and queen, whenever they travelled by land, were always carried on men's shoulders, accompanied by a number of 'sacred men, or elders,' who relieved each other of their burdens. The distinction between king and people was strongly marked. Every thing connected with the sovereign, even the ground on which he trod, was considered sacred, and no person was allowed to touch either king or queen, on pain of death. The inauguration of the king took place some years before he arrived at the age of twenty-one, and this festival, although celebrated in a magnificent manner, was marked with crimes of the deepest dye.

Each district had its own chief, whose power in that district was supreme. They had no regular code of laws, nor any court of justice. The people avenged their own injuries, and the chiefs punished with death, or banishment. Theft, although common among them, was severely punished. One of the missionaries states, that in one of the Hervey Islands a little boy about eight years of age was found stealing food. He was instantly seized by the man who detected him, a large stone was tied to his leg,

he was thrown into the sea. He sank to the bottom, and had not one of the native teachers plunged into the water and saved him, he would have perished.

The islanders generally, and especially the Samoans, had a vague idea of a Supreme Being. Him they regarded as "the Creator of all things, and the Author of their mercies." He was called *Tangaroa*, or *Taaroa*. It is said that the inhabitants of the Navigators' Islands were accustomed to acknowledge him at their feasts. One of the chiefs arose, and enumerating each article, exclaimed, "Thank you great Tangaroa for this!"

The islanders believed in a future state, but their ideas respecting it were vague and indefinite. They spoke of the spirit of a departed body as in a *state of night*. The spirit they imagined was carried by other spirits to the *po*, or state of night, and there taken by the gods.

The Tahitians believed that there are two places for departed spirits, one called sweet-scented *Roo-tu*, the other foul-scented *Roohutu*. The former described as a beautiful place, with a salubrious and abounding in the most beautiful plants and trees, which are in perpetual bloom, and emit the most fragrant odors. Here is food in abundance, every indulgence.

The Rarotongans "represented their paradise as a long house, encircled with beautiful shrubs and flowers, which never lose their bloom or fragrance, and whose inmates enjoy unwithering beauty

and perpetual youth. These pass their days without weariness or alloy, in dancing, festivity, and merriment." Their hell consisted in "crawling around this house, observing the pleasures of its inmates while racked with intense but vain desires of admittance and enjoyment." The name of the god of this Paradise was *Tiki*. The islanders seem not to have supposed that moral character was in any way connected with admission to Paradise, or banishment from it.\* In order to secure the admission of departed spirit to future joys, the corpse was dressed in the best attire the relatives could provide, the head was wreathed with flowers, and other decoration were added. A pig was then baked whole, and placed upon the body of the deceased, surrounded by a pile of vegetable food. After this, if the departed person was a son, the father would thus address the corpse:—"My son, when you were alive I treated you with kindness, and when you were taken ill, I did my best to restore you to health; and now you are dead, there is your *momoe o*, or property of admission. Go, my son, and with that gain an entrance into the palace of *Tiki*, and do not come again to this world, to disturb and alarm us."† The whole would then be buried; and if they did not

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\* A fundamental error of heathenism, characteristic alike of the refined nations of antiquity, whose Jupiter Olympus shook the earth, and of the rude idolaters of modern times, whose uncouth divinities excite a mingled feeling of pity and disgust.

† *Missionary Enterprises*, p. 496.

receive, within a few days of the interment, any intimation to the contrary, the relatives believed that the pig and the other food had obtained for him the desired admittance. If, however, a cricket was heard on the premises, it was considered an ill omen, and they would immediately utter the most dismal howlings, accompanied by such expressions as the following: "Oh, our brother; his spirit has not entered the paradise; he is suffering from hunger, he is shivering with cold!" Forthwith the grave would be opened, and the offering repeated. This was generally successful.

We have said that most of the natives had some faint notion of a Supreme Being, and that they believed in a future state. But the indistinctness and incorrectness of their ideas of a Creator and the absence of every moral requirement for future happiness, prevented these fundamental truths of religion from exerting any salutary influence. We are not surprised, therefore, at the testimony of the missionaries, that, like all other forms of superstition which have sprung from the depravity of the human heart, the religious systems of the South Sea Islanders were marked with absurdity, superstition, and vice.

Idolatry prevailed at most of the islands.\* The

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\* Bougainville perceived that the inhabitants of Tahiti were idolaters. But his description of a couple of idols which he saw there gave umbrage to the English translator of his "Voyage." Mr. Foster expresses his dissent in the following "philosophical" note. "The people of Otaheite, or as our

inhabitants of several of them worshipped their departed ancestors, others, birds, and insects, while the greater part of them had gods the work of their own hands.

The origin of all things, and the existence of

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author wrongly calls it, Taiti, are not idolaters according to the last published account, and therefore it is certain that M. I. Bougainville took some ornamental figures for those of the divinities. Had this circumnavigator made a longer stay in this island, had he thoroughly studied the language of the country, and looked upon things with a more philosophical and less prejudiced eye, his account would have proved less subject to the mistakes it abounds with. The English, more used to philosophical inquiries, will give more faithful accounts in the work that is going to be published of the great discoveries made by the British nation in those seas." p. 221. Tim thorough investigation, and the "more faithful accounts" of the English themselves, have proved the superior accuracy of the Frenchman's ear in respect to the sound, and the correctness of his observation in relation to the fact. Dr. Lang, however, (*View of the Polynesian Nation*, i, 13.) states, that although idols are worshipped in some of the South Sea Islands, the worship is not general. The Polynesians, he thinks, form many images rather for the sake of ornament than for worship. That writer, as we have seen, uses the term South Sea Islands in a more extended sense than Mr. Ellis and some others. Among the whole number of islands included under his broader signification of this name, there may be a large proportion in which the worship of idols is not practised. But it appears from the testimony of the missionaries (and in relation to such a point it is hardly possible that they should be mistaken) that in those groups to which this volume relates and in the Sandwich Islands, images were very generally not only found but worshipped.

some of their gods, they ascribed to a state of chaos, and on this account their deities were said to be born of night. The image of *Tangaroa* or *Taaroa*, who, as has been stated, was generally supposed to be the creator of the world, and the parent of gods and men, was nearly four feet high, and twelve or fifteen inches broad, carved out of a solid piece of white, durable wood. *Tangaroa* was the national god of Aitutaki, and the adjacent islands. He was supposed to hold a net, with which he caught the spirits of men as they flew from their bodies, and a spear, with which he killed them. *Oro*, one of their national idols, was the son of *Taaroa*. This was a log of wood, six feet in length, uncarved, but decorated with feathers.

Another great deity was *Terongo*, called a *kai-tan-gata*, or man-eater. The priests of this idol were supposed to be inspired by the sharks. Another of their deities was *Taau*, the god of thunder. The natives supposed he produced the noise by the flapping of his wings when flying. Besides these, there were gods of the sea, gods of the air, the valleys, mountains, and precipices. There was also the god of husbandry, the god of carpenters, the god of ghosts, and the god of thieves.

Their gods were nearly a hundred in number, and every family of rank had its tutelary idol. So great was the fear of the gods among these simple children of nature, that to avert their anger, they would not only devote to them every valuable article they pos-



sessed, but murder their fellow beings and offer them to the god. The state of abject mental slavery in which they were held by these superstitious fears, will be more fully shown when we come to speak of the overthrow of idolatry in the islands.

Their gods were deposited in the temples or *maraes*. The worship of the islanders consisted in prayers, offerings, and the sacrifice of victims. Their prayers were generally vain and useless repetitions, addressed to the god in a loud and unpleasant tone of voice. The following is a specimen of the least exceptionable of them. "Awake, Rooa—awake, Tane—awake, unnumbered progeny of Tane—awake, Tuu—awake, Tuaratai." In this way the gods, to the number of twenty, were "called upon by name, and directed to the birds, and to Roo, the god of morning, and the parent of clouds—to the formation and increase of clouds—to the blue clouds, the red cloud, the low hungry cloud, and the horned or pointed cloud. They were then directed to mark the progress of Roo, the property or offerings of Roo, the plaited cocoanut-leaf of Roo, the medium through which his influence or power was conveyed to his image, or through which he received the spirit of the offerings. All the gods were then invoked to enter their *tapau* or cocoanut leaves, and to open wide their mouths. Each one was addressed by name, and it was declared, 'Here is the food and offering, in or from the land or sea.' The gods were then invoked to take off the sacredness or

restriction, and hold it fast, probably that men might securely attend to their avocations. The god was then supposed to be awaked and they retired."


Their offerings included "the fowls of the air, the fishes of the sea, the beasts of the field, and the fruits of the earth, together with their choicest manufactures." The fruits were generally dressed. The portion of fowls, pigs, or fish which was offered to the god was considered sacred, and dressed with sacred fire within the temple. The priest and other sacred persons partook of the remainder. The portions dedicated to the gods were laid on the *fata* or altar, which was of wood. Domestic altars, or those erected near the corpse of a departed friend, were small squares of wicker work. The altars in the temples were usually eight or ten feet high, and were ornamented with plantain leaves, and covered with sacred boughs. The animals when presented alive received the sacred mark, and were allowed to roam at liberty. When slain, great care was taken that a bone should not be broken, or the animal disfigured in any way. The natives did not, like some heathen nations, merely make a show of consecrating gifts to the gods, and then appropriate them to their own use. The atmosphere in the vicinity of the maraes was frequently rendered offensive by the action of the heat on the offerings of meat left on the altar.

In some of the South Sea Islands, it is the practice of the inhabitants, in connection with the presentation of offerings, to inflict injuries on themselves.

In the Friendly Islands it is common to cut off one or two joints of the little finger.

Besides animals and fruits, human victims were not unfrequently offered to the gods. These barbarous rites commonly took place in time of war, great national festivals, or the erection of temples and during the illness of the king and chiefs. The victims were generally captives taken in war, or persons who had rendered themselves odious to the king. At the request of the priest, a stone was sent by the king to the chief of the district, where the person selected as a victim resided. If the stone was received, it was an indication that the requisition would be complied with. Certain districts were regarded as *tabu* or devoted. From these districts and generally from families where one victim had been previously taken, another was demanded. When it was known that any ceremonies were near, which human sacrifices would be offered, the members of the devoted families fled to the mountains or caves, and remained till the ceremonies were passed. The victims, however, were generally unconscious of danger, till they were seized, or stunned by a blow. Their doom was then fixed, and their death certain.

The account which has here been given does not, however, apply to the religious system of the natives of the Samoas, or Navigators' Islands. They had neither maraes, nor altars, and practised none of the barbarous rites that were observed at some of the other groups. The form of superstition most prevalent



at the Samoas was the worship of the *etu*. This consisted of some bird, fish, or reptile, in which they supposed that a spirit resided. It was not uncommon to see an intelligent looking chief praying to a fly, an ant, or a lizard. By the inhabitants of the neighboring islands, the Samoans were considered as an impious race, and a person who neglected the worship of the gods was often called "a godless Samoan." But although there was less that is revolting in the religious customs of the natives of this group, than in those of the other islands, they were nevertheless equally superstitious.

The islanders generally had both stated and occasional seasons of worship. The latter were observed in times of national calamities, such as the desolation of war, or the illness of their rulers. At the close of war, they were accustomed to perform certain ceremonies, the object of which was to purify the land from the defilement occasioned by the incursions of an enemy. In connection with these ceremonies, prayers were offered to the gods, that they would cleanse the land from pollution. It was then considered safe to remain on the soil; but if the ceremony had been neglected, death would have been anticipated. The illness of the king or chiefs was supposed to be owing to the displeasure of the gods, on account of some offence committed either by them or the people. Prayers, if offered frequently, were supposed to avert anger, and prevent death. Costly

offerings always accompanied their prayers to the god, and the value of the gift was in proportion to the rank of the chief. Whole fields of plantains, and a hundred pigs have often been presented to a god at once. If recovery followed these ceremonies, the gods were supposed to be pacified, but if death ensued, they were considered as inexorable, and *were destroyed*.

Religious ceremonies were connected with almost every event of their lives. An *ubu*, or prayer, was offered before they ate their food, when they tilled their ground, planted their gardens, built their houses, launched their canoes, cast their nets, and commenced or concluded a journey. Except perhaps the pious inhabitants of Iceland, there are few Christians who ought not to feel reproved by the diligence of these heathen, in seeking the protection of their gods.

Their "first fruits" were always presented to the gods. At the close of the year they observed a national festival. This was considered as an annual acknowledgment to the gods. A sumptuous banquet was provided, after which each individual visited his family marae, to offer prayers for the spirits of departed friends.

Witchcraft and sorcery were common among them. The singing noise which is sent forth by a beautiful kind of shell, when applied to the ear, they supposed to proceed from the demon it contained. These beings were invoked by the sorcerers, before they commenced their incantations.

The natives considered themselves as attended and governed by the gods. They were at all times disposed to seek their direction, and, in every event of importance, to submit to their decision. Each island had its own oracle, and no question of importance was decided, nor any enterprise of hazard or consequence undertaken, without consulting it. The god was supposed to enter the priest in a dream by night and intimate to him his will. As soon as the priest was thus inspired, or rather possessed, he became convulsed, his features were distorted, and his countenance terrific. While he continued in this state, he occasionally uttered shrill or indistinct cries, which were supposed to be the voice of the god.

Divination, or augury, was practised in a variety of ways among the South Sea islanders. It was generally connected with their sacrifices, and by means of it the future was supposed to be revealed. Future events were also foretold from the situation of the stars. When any conspicuous planet, as Venus, appeared above the horizon, at sunset, several evenings in succession, it was considered as certain that two chiefs were planning each other's destruction. The formation of two opposing parties was indicated by the upright position of the horns of the new moon.

Divination was used to discover the cause of sickness, or the fate of a canoe which had commenced a distant voyage. It was also used in detecting thieves. "When the parties who had been robbed, wished to

use this method of discovering the thief, they sent for a priest, who on being informed of the circumstances connected with the theft, offered prayers to his demon. He now directed a hole to be dug in the floor of the house, and filled with water; then, taking a young plantain in his hand, he stood over the hole, and offered his prayers to the god whom he invoked, and who, if propitious, was supposed to conduct the spirit of the thief to the house, and place it over the water. The image of the spirit, which they imagined resembled the person of the man, was, according to their account, reflected in the water, and being perceived by the priest, he named the individual, or the parties, who had committed the theft, stating that the god had shown him the image in the water." \*

Incantations were commenced with an imprecation by the priest or the injured person, and were usually denounced in the name of the gods of the interested party, or of the king. Any one wishing to practise sorcery against another, employed a *tahutahu*, who was supposed to have influence with the demons and to induce the *tii* or spirit to enter the victim of his malice. In order to accomplish the end in view, however, something connected with the body of the object of vengeance must be obtained. Over this, incantations were performed, and prayers offered, until at length the demon entered the person who immediately became possessed.

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\* Polynesian Researches, i. 200.

On a certain occasion, two native boys were sent by one of the missionaries from Eimeo to Tahiti for *taro* or *arum* roots. "The man under whose care it was growing was a sorcerer. According to the directions they had received, the boys went to the field, and procured the roots for which they had been sent. Before they had departed, the person who had charge of the field returned and was so enraged, that he pronounced the most dreadful imprecations upon one or both of them, threatening them with the *piafo*.\* The boys returned to Eimeo but apparently took no notice of the threatening. One of them was shortly afterward taken ill; and the imprecation of the sorcerer being made known to his friends, it was immediately concluded that he was possessed by the evil spirit. Alarming symptoms rapidly increased, and some of the missionaries went to see him in this state. On entering the place where he lay, a most appalling spectacle was presented. The youth was lying on the ground, writhing in anguish, foaming at the mouth, his eyes apparently ready to start from his head, his countenance exhibiting every form of terrific distortion and pain, his limbs agitated with violent and involuntary convulsions. The friends of the boy were standing round, filled with horror at what they

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\* "*Piafo* signifies a hook or barb; and is also indicative of the condition of those under the visitation of evil spirits, who were holding them in agony as severe, as if transfixed by a barbed spear or hook."



considered the effects of the malignant demon ; and the sufferer shortly afterwards expired in dreadful agonies." \*

In general, when any one was suffering from incantations, he or his friends employed another sorcerer to discover who had practised them. To this person a fee was given, and after he had succeeded in ascertaining who had produced the sufferings, more costly presents were bestowed on him, in order to engage the aid of his demons, that the injury which had been inflicted might come on the author of it. If the demons thus employed were equal in power to those first resorted to, and if presents of still greater value were offered, they were supposed to be successful.

It was not until idolatry was renounced that the belief in the power of the sorcerers was shaken. All ranks were liable to be affected by their arts, and the whole population were in constant fear of the demons. Whether the sufferings which often followed incantations were the effects of imagination or not, it is impossible for us to judge. It is the opinion of some that they were produced by administering poison with their food, and indeed some of the sorcerers who were subsequently converted to Christianity confessed that this had been their practice. Others, however, think they were completely under the influence of the evil spirit, and that their minds as well as bodies were affected by its influence. Since their conversion,

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\* Polynesian Researches, i. 260.

many of the natives have declared it to be their opinion that they were actually under the influence of Satan, and led captive at his will.

It is regarded by the natives as a singular fact, that no European has ever been affected with the sorceries practised upon him. The reason assigned for this fact is, that the Christians are under the keeping of a more powerful Being than any of the spirits which could be engaged against them, and therefore are secure. The native teachers have also been frequently exposed to incantations, but have never experienced any injury. "They always defied the sorcerers and their demons, telling them that Jehovah would protect them from their machinations."

## CHAPTER V.

### ORIGIN AND EARLY OPERATIONS OF THE LONDON MISSIONARY SOCIETY.

Formation of the Society—Sermon of Dr. Haweis—Embarkation the first missionaries—Arrival at Tahiti—Kindness of the natives—Notice of a Roman Catholic mission—Opinion of Captain Cook in regard to missions—District of Matavai ceded to the missionaries—Return of the *Duff* to England—Second voyage of the *Duff*—Seizure of the ship and return of the missionaries to England.

THE formation of the London Missionary Society was one of the grandest enterprises of the age. It had for its object, not the conversion of the heathen to any particular form of church order or government, but *the spread of the Gospel*. Its high aim was to unite the friends of the Redeemer in diffusing divine light through the world.

In the year 1794, the minds of British Christians were turned towards the subject of Missions by an Address to Evangelical Dissenters, published in the London Evangelical Magazine. This address excited considerable interest among those who were desirous of witnessing the extension of the kingdom of Christ and led to frequent conversations on the subject.

The first meeting with a view to the formation of a Society was held on the fourth of November. It consisted of "a small but glowing and harmonious circle of ministers of various connections and denominations." From that time the friends of the heathen evidently increased, and in the month of January, 1795, an "Address to Christian Ministers and all other Friends of Christianity, on the subject of Missions to the Heathen," was drawn up and sent as a circular to various persons. In this address it was proposed that a meeting should be held in London the ensuing summer for the purpose of organizing a Missionary Society.

On the 15th of January, a number of ministers convened in the city of London, and "appointed a committee of correspondence to collect the sentiments of their brethren in the country relative to the great plan under contemplation." A circular letter addressed to ministers was drawn up, acquainting them with the plan and object of the proposed society, and requesting them to communicate it to their congregations, and to send delegates to the general meeting. The time appointed for the Convention was the 22d, 23d, and 24th days of September. On the evening preceding the meeting, a consultation "was held by a numerous and highly respectable assembly of ministers and others friendly to the proposed institution. Several interesting letters from ministers and private Christians approving of the formation of a society were read to the meeting, and an address de-

livered by the Rev. Dr. Haweis of Aldwinkle. The exercises were concluded with prayer by the Rev. Rowland Hill, and the assembly broke up with a feeling of delight which, as has been justly remarked, "the highest gratification of sensuality, avarice, ambition, or party zeal could never have inspired." The following day the Rev. Dr. Haweis delivered a highly animating discourse from Mark xvi. 15, 16, to a large congregation assembled at Spa-fields chapel. At the close of the public exercises, a large number of ministers and laymen formed themselves into a society, in the presence of a multitude of persons, who remained to witness this interesting part of the proceedings. In the evening a sermon was preached by the Rev. G. Burder, and, on the three subsequent days, successive meetings were held, in different parts of the city, at which the cause of missions was pleaded with solemnity and earnestness. The effect of these meetings both upon the ministers and people was most happy. "The unanimity and fervor of the assembly in entering upon this greatest of all schemes—the evangelizing of the world—created bursts of joy which nothing could express but tears. The Christian world seemed to awake, as from a dream, wondering that they could have been so long asleep, while the groans of a dying world were calling upon them for the Gospel of Jesus Christ. Another consideration that rendered these seasons inexpressibly delightful was the visible union of Christians of all denominations; who, for the first time, forgetting

their party prejudices, and partialities, assembled in the same place, sang the same hymns, united in the same prayers, and felt themselves one in Christ." \*

Soon after the formation of the Missionary Society, its members began to agitate the important question, "In what part of the world they should commence their work of mercy?" The Rev. Dr. Haweis, who was one of the founders of the Society, and among its most liberal supporters, was requested to prepare a "Memorial" upon the subject, which was delivered at Surrey Chapel. In the course of his address he says, "The field before us is immense! O that we could enter at a thousand gates! that every limb were a tongue, and every tongue a trumpet, to spread the joyful sound. Where so considerable a part of the habitable globe on every side calls for our efforts, and like the man of Macedonia cries, 'Come over and help us,' it is not a little difficult to decide at what part to begin." He then drew a comparison between the climates, the governments, the language, and the religions of heathen countries, and concluded that of all the "dark places of the earth" the South Sea Islands presented the fewest difficulties, and the fairest prospect of success. He proceeded to draw a most enchanting picture of the islands, their climate, soil, and productions. "The climate," said he, "is sufficiently known. I am afraid to speak what is recorded concerning it, lest some

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\* *History of Missions*, i. 327—330.

should think I was painting a fairy land, a new garden of the Hesperides. Suffice it therefore to say, what is universally admitted, that the cold of winter is never known ; the trees scarcely ever lose their leaves, and during the greater part of the year bear fruit. The heat, though it is a tropical country, is always alleviated by alternate breezes, whilst the natives sit under the shade of odoriferous groves, loaded with abundance of fruit. The sky is serene, the nights are beautiful, and the sea is ever offering inexhaustible stores of food, an easy and pleasing conveyance, and a prospect generally admired.

“ Diseases which ravage us are there unknown. We indeed have added fearfully to their number ; yet health, and longevity mark the inhabitants in general without the knowledge of medicines or physicians. If the frozen regions of the north, or the sultry humid soil of Africa, be compared with these islands, the difference in respect of danger is immense, and a missionary's life abundantly more likely to be preserved in the one than in the other.

“ Dependent on climate is the facility of finding provision. How easily that can be obtained in these islands, you need only read the concurrent testimony of all who have written on the subject ; and if they want our luxuries, the necessaries of life will not much engage a missionary's time or care. With the science he carries, and the arts he practises, there is little reason to doubt, that with a slight degree of *attention*, he will have enough and to spare. This

circumstance is as advantageous for the work as for the missionaries themselves. The natives, not harassed by labor for their daily bread, nor worked as slaves under the lash of the whip, are always sure to have abundance of time for receiving instruction. We have not, as our brethren the Moravians, to follow them into the lonely wilds of a desert in their hunting expeditions, or over the fields of ice in winter, few at best, and widely scattered. Here every man sitting under his cocoa or bread-fruit tree, is at hand; and the very sound of a hammer, a saw, or a smith's bellows, will hardly ever fail to attract an audience. Two hundred thousand inhabitants are reckoned on the small island of Otaheite alone; all ranged round its beautiful shores, and accessible by a thousand canoes, with a facility which no road could ever afford. I need not say the 'multitude of the isles will be glad thereof.' The amount of them hath never yet been ascertained. We have discovered many, but probably much greater numbers are still unknown, which spot the bosom of the Pacific Ocean on both sides of the line, from New South Wales to the Coast of Peru. But I am only giving a sketch, not a history." \*

The language, Dr. Haweis represented as not difficult to be acquired, and the obstacles which they would meet with few. "We shall here," said he, "have no false Christianity to oppose its life and

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\* *Brown's History of Missions*, ii. 257, 258.



spirit; none of those disputes which, even among real Christians, tend greatly to obstruct the work of God. We have a field wholly uncultivated, but the soil is fit for seed, and the climate genial; and coming first, we have every thing in our favor, and may, without dispute or opposition, inculcate the true knowledge of God our Saviour. From the king on the throne, to the infant of a year old, I should not be surprised to see our schools thronged, and our worship attended. We know that He only who made the heart can renew it. We are sure that the residue of the Spirit is with Him, and He hath promised to be 'with us alway, even unto the end of the world.' With such divine encouragement, what may we not hope for?" \*

It is not strange that with such a picture before them the Directors of the Missionary Society should have resolved to commence their mission among the distant islands of the Southern Ocean. Accordingly they began to raise subscriptions, to examine and select missionaries, and to make preparations for the voyage.

The description which had been given by Dr. Haweis, though not intentionally exaggerated, was nevertheless in some respects too highly colored. The recently published accounts respecting the newly discovered regions of the South Seas had produced a strong feeling of wonder and delight, and

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\* Brown's History of Missions, ii. 260.

excited considerable interest in behalf of the inhabitants of those isolated regions. The countess of Huntingdon was deeply affected by the representations that were made respecting them, and became exceedingly anxious that the blessings of the Gospel should be conveyed to them. So strong was her desire on this subject, that it was her dying charge to her chaplain, Dr. Haweis, that he should attempt to accomplish it. To this circumstance, no doubt, must be attributed, in part, the deep interest which he took in the cause, and the ardor with which he engaged in it. No small degree of exertion was necessary, to surmount the obstacles which presented themselves to the Missionary Society, before their arrangements could be completed. So greatly, indeed, did those obstacles increase, that had it not been for the solicitations of the Rev. Matthew Wilks and the Rev. Dr. Haweis, the mission would have been abandoned.

At length, however, a ship was purchased, and in August, 1796, twenty-nine missionaries, several of whom had wives and children, embarked at London on board the Duff. The vessel was commanded by Captain James Wilson, who had retired several years previous from the East India service, but who now kindly offered to conduct the adventurous voyage. At Portsmouth they were detained some time waiting for a convoy, but on the 23d of September they took their final leave of England. Their voyage was a safe one, and on the fourth of March, 1797,

after a passage of between five and six months, beheld at a distance the island of Tahiti. On arrival, seventy-four canoes, each carrying al twenty natives, put off from the shore, and ro rapidly towards them. About one hundred of natives came on board, and began to dance and c about the deck in the most frantic manner. W their astonishment and delight had in some mea subsided, many of them voluntarily left the ve and others were sent away by a venerable old called Manne Manne. It afterwards appeared he was a person of some importance, as being ne related to the royal family, and also the chief p of Tahiti and Eimeo. He was extremely anxio to obtain the Captain for his *tayo*, or friend, and gratified by being admitted to his *tayoship*. "i in the South Sea Islands is a sort of sacred ter rary friendship, commenced and ratified by an change of names between the parties. The furnishes his visiter with provisions during his v and expects, in return, some trifling present of be nails, or other similar articles, which in general, considered as a sufficient remuneration for all attentions."\*

The Duff soon anchored in Matavai Bay. same day the captain and missionaries were inv by Manne Manne to go on shore, to look at a ho said to have been built by Pomare, the king's fat

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\* History of Missions, i. 344.

for Captain Bligh, who, when he left the island, intimated the design of returning and settling there. The house was situated on Point Venus, so called from its being the spot on which Captain Cook erected his tents, and fixed his instruments for observing the transit of Venus. It was a spacious, oblong building, one hundred and eight feet long, and forty-eight wide. This house was presented to the strangers by the king and chiefs, and in it those of the missionaries who concluded to remain in Tahiti soon after took up their residence.

The names of these missionaries were, Messrs. Jefferson, Eyre, Lewis, Cover, Gilham, Broomhall, Henry, Clode, Bicknell, Hodges, Nott, Hassell, Cock, Main, Oakes, Smith, James and William Puckey.

And here, perhaps, it ought to be mentioned that these were not the first missionaries who had been sent to christianize the inhabitants of the South Sea Islands. In 1772, two ships were sent by the Viceroy of Peru to survey the islands of the Pacific. They visited Tahiti, and conveyed to Peru two natives who were baptized there, and sent back in 1774, with two Roman Catholic missionaries. Before the ships left the islands, the Spanish commander called a meeting of the chiefs, who had taken the missionaries under their protection, described the grandeur of his sovereign, and informed them of his *right* to all the islands. The natives manifested much complaisance, and by acclamation acknowledged the king of Spain,

as king of Tahiti, and all the islands. Soon after, the ships returned to Peru taking two other natives with them. The missionaries seem to have had but little intercourse with the people, and after a residence of about ten months on the island, the ships in which they had arrived visited the island again, and they embarked for Lima. When Captain Cook visited Tahiti in 1777, he saw the house in which these missionaries had lived. In front of it stood a wooden cross, on which was inscribed, "Christus vincit et Carolus III. imperat. 1774,"\* and near it was the grave of the commander of one of the ships, who had died on the island.

Whatever might have been the object of the Spanish missionaries in settling at Tahiti, it is certain that they effected but little. With reference to their departure, and the prospect of any future European establishment in the islands, Captain Cook observes, "It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition, nor private avarice; and without such inducements, I may pronounce that it will never be undertaken."† This great navigator doubtless judged correctly of the motives which influence the men of this world. They are, for the most part, wiser in *their generation* than to engage in enterprises which can neither min-

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\* Christ conquers and Charles III. rules.

† Cook's Third Voyage, ii. 77.

ter to their pleasures, increase their wealth, nor tend their power. But whatever knowledge of his opinion on this point may have evinced, he flung entirely out of the account the influence of the Gospel, in converting the selfishness of human nature to benevolence. He had not been a diligent student of the word of God, or he would have better understood the spirit and the power of Christianity. He had himself with enthusiastic ardor twice circumnavigated the globe to advance the interests of science, and yet he thought there was not benevolence enough in Christendom to send a few missionaries to these poor heathen from whom no temporal advantages were to be expected. Had he lived twenty years longer, the spirit of missions, which then burst forth in splendor, would have taught him how widely he had erred from the truth. It is an interesting fact, that the very first English Mission is located on the island which he had thus pronounced beyond the reach of Christian philanthropy. A few days after the arrival of the English missionaries, Captain Wilson, through the medium of a native who acted as interpreter, informed Otu, the king, of the object and design of the voyage. The courteous chief listened attentively to what was said, and told the Captain in reply that he might take as much land for the use of the Mission as he pleased. Soon after this the whole district of Matavai in which his house was situated was formally ceded to Captain Wilson and the missionaries by the high priest

**Manne Manne.** To those unacquainted with the circumstances, this may seem an instance of almost unparalleled generosity; but when we are informed that presents of this kind were not uncommon among the islanders as a compliment, or matter of courtesy to a visiter, and when we farther learn, that the missionaries were not expected to appropriate the land to their own use to the exclusion of the original proprietors, our wonder begins to abate. The natives had doubtless formed a high estimate of the advantages that would result from the residence of foreigners among them, and were so desirous to afford every facility for the accomplishment of this object, and to secure the confidence of the missionaries, that they readily agreed to cede to them the district. That such were the views of the natives is evident from a letter from the missionaries to the Society in London. They remark, "The inhabitants do not consider the district, nor any part of it, as belonging to us, except the small sandy spot we occupy with our dwellings and gardens; and even as to that there are persons who claim the ground as theirs." That the king and chiefs were influenced by motives of worldly policy, in desiring the missionaries to remain among them, is also evident from a speech once made by **Manne Manne**, who said that they "gave the people plenty of the *parau*, or word, talk, and prayer, but very few knives, axes, or scissors, and but little cloth." This leads us to conclude, that the natives had not at this time any desire to receive religious

instruction, but that a wish to possess such property as the English could furnish them with, and to receive their assistance in war, were the motives by which they were actuated in their treatment of the missionaries. The king and chiefs, however, manifested so peaceable and friendly a disposition towards the strangers, that Captain Wilson was encouraged to hope for the most favorable results from their residence on the island.

The *Duff* now proceeded on her way to the Friendly Islands, where Captain Wilson landed ten missionaries. He then visited the Marquesian Islands, and left one missionary there, after which he returned again to Tahiti. He found all the missionaries in good health, and learned with pleasure from them that the natives continued to treat them as friends, and that they had furnished them with abundant supplies of food. Having made the tour of the island, Captain Wilson prepared to return to England, and on the 4th of August, 1797, sailed from Matavai, taking with him one of the missionaries, who expressed a desire to return. On his homeward voyage, Captain Wilson touched at Canton, where he received a cargo with which he returned to England, and after an absence of nearly two years reached the Thames in safety. The return of the *Duff* had been looked for in England with solicitude by the friends of the missionaries, and of the enterprise, and soon after its arrival, it was resolved by the Directors of the Society to observe a day of public thanksgiving for the



success that had attended the voyage. The day set apart for this purpose was the 6th of August, which was the first Monday of the month, and the day on which the Monthly Concert of Prayer for Missions has long been held in England as well as in America. On that day, public services were held at one of the chapels, and a sermon was preached by the Rev. Dr. Haweis, who expressed his feelings on the occasion in the most eloquent manner. He first alluded to the swift passage of the Duff on her outward voyage. "Who ever heard," said he, "in the most prosperous voyage of the ablest navigators, of 183° of longitude passed in so short space of time?—moving at the rate of 220 or 230 miles a day, and so steadily before the wind as seldom even to interrupt the daily exercises of prayer, and praise, of study and repose!" He next spoke of the *safety* of the conveyance. "Not a mast sprung, not a yard lost, not a sail split, **not** an anchor left behind! To traverse more than twice the circumference of the globe, especially amidst the lurking shoals, the hidden rocks and the low islands of the Southern Ocean, must, it is well known, be full of danger. They felt it, and were sometimes at their wit's end, but took the wings of faith, and fled in prayer to the God of our mercies." The health of the missionaries and ship's company was next alluded to. "Of about sixty persons, not one has been lost. Not only a hair of their head has not perished, but those who have returned are fat, and well-looking, and almost every man and woman is reported in bet-

ter health than when the ship left the shores of our native country. Few vessels have ever been so long without touching for refreshment, or performed so vast a run as 13,800 miles without the sight of land. But except the common well-known effect of the sea, or the indisposition of an individual, no infectious disorder appeared, no dangerous accident or broken bone. All the way they had plenty of provisions, their water sweet, abundant and never-failing, and not a creature wanting any manner of thing that was good." \*

Dr. Haweis then spoke of the reception of the missionaries by the natives, of the kindness manifested towards them, and of their efforts to do good. Such was the effect produced on the minds of those who heard this glowing account of the first missionary enterprise in the South Seas, that the very next day the Missionary Society passed a resolution to undertake another voyage to the Pacific Ocean, for the purpose of furnishing with supplies those who had already settled there, and of assisting them in their labors; with the further design also of planting the Gospel in other islands where it should appear most eligible. In a little more than three months after this resolution was formed, the preparations for the voyage were completed, and the ship was ready to sail. In the latter part of December, 1798, the Duff sailed from England, under the command of Captain Thomas Rob-

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\* *History of Missions*, i. 237.

son, on her second voyage to the South Sea Islands, with a reinforcement of twenty-nine missionaries. Ten of them were married, five were ordained ministers, two were acquainted with medicine and surgery, and most of the others were botanists, agriculturists, and artisans. The voyage thus auspiciously commenced was speedily terminated. On the 13th of February, 1799, a little less than two months from the time of leaving England, the *Duff* and all the missionaries on board were captured off Cape Frio by the *Buonaparte*, a French privateer. They were taken to Monte Video, where they remained several weeks. The Captain of the privateer appears to have been a kind-hearted man, and expressed great sympathy for the missionaries, saying, that if he had known who they were and the cause in which they were engaged, he would rather have given five hundred pounds out of his own pocket than to have met with them. By his kindness the missionaries were at length furnished with a passage to Rio Janeiro. On their way to that port they were again taken captive by a Portuguese frigate bound to Lisbon. During this voyage, the missionaries suffered not only from want of proper accommodations and food, but from the inhuman conduct of the Captain of the frigate. On their arrival at Lisbon, September 22d, they were set at liberty, and, with the exception of one of their number who had died, returned to England.

## CHAPTER VI.

### INTRODUCTION OF THE GOSPEL INTO THE GEORGIAN ISLANDS.

Departure of the Duff—The Mechanic Arts—Astonishment of the Natives at seeing Iron worked—Difficulty of acquiring the Language—Efforts to benefit the People—Their pilfering habits—Arrival of a Ship—Subsequent disasters—Departure of the Missionaries—Commencement of hostilities—Peace restored—Death of Mr. Lewis—First Chapel in the South Sea Islands—A back-sliding Missionary—Mission reinforced—The Idol Oro seized—Death of Pomare—Native School—First Spelling-book—Rebellion in Matavai—Departure of the Missionaries—Abandonment of the Mission.

It has been stated in the preceding chapter that Captain Wilson, having made arrangements for the permanent location of the mission at Tahiti, sailed from that island on his return to England, on the 4th of August, 1797. As the ship moved out of the Bay, the exiled missionaries watched her progress from the shore with feelings of the deepest interest. And when at length she vanished from their sight, they felt that they were cut off from all intercourse with friends, and that they must now depend alone on divine assistance and direction. Left among

savages with whom they could hold no fellowship, and shut out from all Christian society, it would not have been surprising, if they had sometimes thought of their native country with feelings of regret at having quitted its peaceful shores for a heathen land. But we do not find them thus regretting their having engaged in a missionary life. Their thoughts seem now to have been wholly turned towards those by whom they were surrounded, and their efforts to benefit them corresponded with their desires.

The departure of the Duff did not occasion any diminution in the attention of the natives to the missionaries. The king and chiefs continued to manifest friendly feelings, and supplied them liberally with such things as the island afforded. The house which had been presented to them on their arrival at the island, they had enclosed with a thick railing of bamboo canes, to prevent the natives from crowding upon them. They then divided it into different apartments, and as soon as they were comfortably settled in their new habitation, they began to labor for the improvement of the people.

Several of the missionaries had been selected on account of their acquaintance with the most useful of the mechanic arts, and feeling that there was an intimate connection between Christianity and civilization, they soon endeavored to introduce among the people some knowledge of those arts. To the surprise of the natives was great on seeing the carpenters' tools, and the readiness with which they

were used, as well as at beholding the various articles which the ingenuity of the foreigners devised. The construction of a canoe twenty feet long was the cause of much gratification, but when the blacksmith's shop was erected, and the forge and anvil first employed, they were filled with astonishment. When the heated iron was hammered on the anvil, and the sparks flew among them, they fancied it was spitting at them, and were frightened. The hissing of the hot iron in water was no less wonderful, and the facility with which a bar of iron was converted into hatchets, adzes, and fish-hooks, excited their admiration. While the blacksmith was employed, one day, in making some valuable articles, Pomare, the father of the king, entered the shop. After gazing a few minutes at the work, he was so delighted with what he saw that he caught the smith in his arms, though covered with dirt, and saluted him most cordially by rubbing noses.

The comparative value which the natives placed on gold and iron, will be seen from an incident that occurred some time after the arrival of the missionaries. A ship's cook had lost his axe, and the captain gave him ten guineas to try to purchase one from the natives, supposing from the intercourse they had already had with Europeans that they would be able to form some estimate of the value of a guinea, and the number of articles that they could procure with it from any other ship that might visit the island. The cook kept the guineas a week, but could find

no individual who would part with an axe, or even a hatchet, in exchange for them.

While some of the missionaries were employed in making the natives acquainted with the arts, others were diligently exploring the adjacent country, and planting the seeds which they had brought from Europe. They all began to apply themselves diligently to the acquisition of the language, which proved to be a most laborious undertaking. It was entirely oral, and they soon found that, as might have been expected, all Europeans, who had visited the island and given written specimens of the language, had mistaken the spelling and pronunciation. Besides these written specimens, the missionaries had in their possession a small vocabulary, compiled by one of the officers of the mutineers in the ship *Bounty*, who had resided some months in Tahiti. This they had carefully studied, and by its aid they had previous to landing arranged a number of sentences according to the English idiom, which they supposed would be serviceable; but they soon found it would be necessary to discontinue the use of them.

A part of each day was devoted by several of the missionaries to the study of the language, and once a week they all met together for conversation and mutual assistance. The Tahitians were very loquacious, and desirous to aid the missionaries in their efforts to learn their language. Various ways were devised for ascertaining the meaning of words and sentences, but still the progress of the learners was so

slow, that they sometimes feared they should never accomplish their object. Already they had made some efforts to instruct the people in the knowledge of religious things, but owing to the difficulty of communicating with them, it was long before they could hold a continued conversation so as to be understood.

Soon after their arrival, the missionaries communicated to the king and chiefs their object in coming to reside among them. They spoke to them of God, and the way to happiness in a future state, and closed their address by urging them to discontinue the offering of human sacrifices, and the destruction of their infants. The people listened to them with great attention, appeared pleased with what they heard, and said it was all "very good." Some of them also promised that no more children should be murdered, but they were so much under the influence of custom, that, with one or two exceptions, the efforts of the missionaries were unavailing.

The chiefs continued to befriend the missionaries, but the people began to manifest a propensity to theft, and were constantly committing depredations on the little property of the Mission. This obliged the missionaries to guard it very carefully, but, notwithstanding the measures of security which they adopted, several valuable articles were stolen from them. It was soon evident that the islanders were in the lowest state of degradation and wretchedness. This furnished an incentive to energetic perseverance



in the acquisition of the language, that by means of instruction in the principles of Christianity, their moral character might be elevated, and their circumstances improved.

In March, 1798, the ship *Nautilus*, commanded by Captain Bishop, anchored in Matavai Bay, for the purpose of making repairs, and obtaining supplies. After remaining a few days at the island, the vessel proceeded on her voyage, leaving at Tahiti five Sandwich Islanders, who had made their escape from the ship, and secreted themselves on shore. A fortnight after the departure of the *Nautilus*, she was driven back by a gale of wind, and being unfitted for her voyage, the captain was desirous of increasing his supplies that she might proceed to Port Jackson. During the night succeeding their arrival at the island, two of the sailors absconded with the ship's boat. The next morning the captain and supercargo addressed a letter to the missionaries, requesting their aid in recovering the men. They agreed to use their influence with the king and chiefs to induce them to send the seamen on board, and to accomplish this object four of them immediately set out for the district of Pare, where the king resided. They had sent for Pomare, and expected to meet him at the house of the young king, but as he did not arrive, and as the king appeared sullen and taciturn, the missionaries departed to wait on Pomare at his own dwelling. On approaching the bank of a river, which it was necessary to ford, they were surrounded by

about thirty of the natives, who suddenly seized and stripped them. An attempt was then made to drown them, and they were threatened in other ways with a violent death. Some of the natives, when they saw their distress, pitied them and conducted them to Pomare, who received them with the greatest kindness, expressed sympathy for them, and furnished them with native apparel, and refreshment. Pomare, and his queen Idia, then accompanied the missionaries to Otu, where Pomare questioned his son as to the treatment the missionaries had received. Otu said but little in reply, but there was reason to believe that the assault had been made by his direction, or at least with his knowledge. The probable cause of the young king's aversion to the missionaries was, that, by furnishing the vessel with supplies, they had prevented him from obtaining powder and muskets, which were in great demand, and in order to be revenged on them for this act of friendship to those on board, he had allowed some of his men to follow and plunder them. The missionaries did not disclose the object of their visit, but Pomare insisted on having the deserters delivered up. Through the instrumentality of Pomare and Idia, several articles of dress which had been taken from the missionaries were restored, and Pomare furnished them with a double canoe in which they were safely conveyed to their own dwelling. The next day, Manne Manne the high priest came to Matavai, with a message from Pomare to the four missionaries who had been

plundered, bringing with him a chicken as an atonement, and a young plantain tree as a peace-offering.

In consequence of this painful occurrence, eleven of the missionaries, conceiving their lives to be in imminent danger, judged a removal from the island to be necessary; and as the captain of the *Nautilus* offered a passage to any who were desirous of going to Port Jackson, they prepared for their departure. On hearing of their intention to remove, many of the natives expressed regret, and Pomare, who had always treated them with the greatest kindness, now manifested unusual sorrow, and used every effort to persuade them to stay. He went through every room in the house, and every berth on board, and addressed each individual by name with earnest entreaties to remain, and assurances of protection. His satisfaction was evident when he perceived that Mr. and Mrs. Eyre, and five single missionaries, resolved to continue in Tahiti. The decision of those who left the island may appear premature, but it is not easy to form a correct estimate of the dangers to which they were exposed. This may be illustrated by a fact stated by Mr. Ellis. "Otu, called Pomare since his father's death, has often told Mr. Nott that after the departure of the *Duff*, frequently when he has been carried on men's shoulders round the residence of the missionaries, Peter, the Swede, who has been with him, has said, when the missionaries have been kneeling down in prayer at their family worship, 'See, they are all down on their knees, quite defence-

less ; how easily your people might rush upon them, and kill them all ! and then their property would be yours.' " \*

The departure of so many of the brethren was a severe blow to the mission. It crippled its strength, and covered its future prospects with darkness. It is worthy of remark, however, that the calamity did not arise from any dispute between the missionaries and the natives, in respect to idolatry, but from the benevolent wish of the former, to assist the crew of a vessel driven to the island in distress.

The seven missionaries who remained in Tahiti, although much affected by the loss they had experienced, felt no disposition to relax their endeavors for the benefit of the people ; but, committing themselves to the watchful providence of God, resolved to continue their work, in hopes of seeing at some future day, the result of their labors. They now deemed it expedient to give up to Pomare their public stores, and all the property they possessed, together with the blacksmith's shop, and the tools. They also offered him their private property, but this he refused to receive.

Notwithstanding their precaution, the missionaries were frequently alarmed by intelligence that the mission-house was marked out for destruction, and they were several times plundered of valuable articles. Hostilities also commenced in the district of Pare, in

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\* *Polynesian Researches*, i. 29.

consequence of the execution, by order of Pomare, of two of the men who had so cruelly treated the missionaries. The inhabitants rose in arms to revenge their death; and when peace was offered them, they rejected it. Pomare therefore attacked them with a numerous force, drove them to the mountains, killed fourteen of their number, and burnt forty or fifty houses. Shortly after this, a circumstance occurred, which, while it exhibits the impatience of the natives under afflictions, furnishes a specimen of the difficulties which the missionaries had to contend with, arising from the ignorance and the prejudices of those for whom they were laboring. The explosion of a considerable quantity of gunpowder, at a house in Pare, was attended with serious consequences to several of the natives; two of whom died. As soon as Pomare heard of the accident, he desired Mr. Broomhall to visit the house in which the accident had occurred, and try to relieve the sufferers. The chief was dreadfully burned with the powder, and appeared to suffer exceedingly. Mr. Broomhall employed such applications as he thought most likely to relieve him. Both the chief and his wife attributed his pains to the remedies employed, rather than to the explosion, and imagined that the god of the foreigners had infused a poison into the application. The jealousy of the chief was aroused, and the wrath of the king, who was present, was so great that Mr. Broomhall and his companions, believing that their lives were in danger, immediately retired.

Native remedies were now applied, but they were unavailing, and after languishing for some time in great agony the chief expired.

It has been already intimated that the young king Otu, and his father Pomare, were not on friendly terms. Manne Manne, the chief priest, taking sides with Otu, formed a league with him to deprive Pomare of all authority in Tahiti. They made war upon the district of Matavai, put the inhabitants to flight, and took possession of the land. The triumph of the old priest, however, was short. Pomare gave private directions to Idia to procure his assassination. At the earnest solicitation of his mother, Otu, though in the closest alliance with Manne Manne, consented to his death. This event appeared to unite in one interest Otu and his father. The inhabitants of Matavia left their places of retreat, and having presented a peace-offering, re-occupied their land. The missionaries resumed their attempts to instruct the natives, but continued to meet with much to discourage them, not only in the acquisition of the language, but from the insensibility of the natives.

In November, 1799, the missionaries were called to mourn over the death of Mr. Lewis, one of their number. For some months previous to this event, his conduct had been such as to excite the fears of his brethren, and lead them to feel the utmost solicitude respecting him. Soon after the departure of the Nautilus, he expressed his intention of uniting in marriage with a native female, but as the missionaries

considered her as an idolatress, they endeavored to dissuade him from it. Mr. Lewis, however, persevered in his determination, on account of which the connection that had subsisted between him and the other missionaries was dissolved. He removed from the mission-house to another part of the district, but was still constant in attendance on public worship, and industrious in the cultivation of his garden. As soon as the report of his death reached the missionaries, they hastened to his house, where they found his body. The face was considerably bruised, and on one side there was a wound apparently inflicted with some sharp instrument. The information obtained with regard to his death was unsatisfactory, and the accounts contradictory, but from several expressions that were used, as well as from the appearance of the body, there was reason to believe that he had been murdered, and this was afterwards proved to be true. Soon after this event the number of the small band of missionaries was again reduced, by the departure of Mr. Harris to New South Wales; but his place was supplied, in the January following, by the return of Mr. and Mrs. Henry from Port Jackson. Of the missionaries that left Tahiti, Mr. Henry was the only one who resumed his labors in that island.

Until the year 1800, the public worship of God was performed in one of the apartments of the mission-house, but as it then seemed desirable to erect a building for this object, to which the natives might

have access for the purpose of religious instruction, a spot was selected, and on the 5th of March, the missionaries, with the assistance of several of the natives, commenced the erection of a chapel. The materials were mostly furnished by the chiefs, and when it was nearly completed, Pomare sent a *fish* as an *offering* to Jesus Christ, requesting that it might be hung up in the new chapel. This was the first building erected in the South Sea Islands for the worship of the true God. At the time of its completion the missionaries indulged the hope of seeing it regularly filled with worshippers; but they were obliged, early in the year 1802, to pull it down in order to prevent its affording shelter to their enemies, or being set on fire.

In the same year (1800) the ship Porpoise arrived in Matavai Bay from New South Wales, bringing a letter for Pomare, accompanied with a present from the governor of that colony. In his letter, governor King remarks, that he could "not too strongly recommend to his kind protection the society of missionaries whom he had taken under his care," and that "such protection could not fail to excite the gratitude of the missionaries, and the friendship of King George."

The missionaries continued to labor among the people, but without any apparent success. Their situation was in many respects improved, but their property was still exposed to the thefts of the natives, and their feelings constantly tried by the



apathy of the degraded beings for whose benefit they were making such sacrifices. In a letter written about this time to the Directors of the Society in London, they state that, "although they had not acquired a sufficient knowledge of the language to enable them publicly to preach the Gospel, they had observed, whenever they had conversed with the natives, that while they could perceive the difference between Christianity and Paganism, their attachment to the latter was too strong to be removed by any other influence than that of the Spirit of the Most High."

In the month of June, 1800, the missionaries were visited with a new and unexpected affliction. Mr. Broomhall, who had for some time evinced much coldness and indifference in respect to religious things, at length avowed that his sentiments had become entirely changed, and that he no longer believed in the immortality of the soul, or the reality of a divine influence on the mind. His companions endeavored to remove his skepticism, but failing in their efforts, they separated him from their communion, and he soon afterwards left the island. The brethren followed him with their prayers, but for years received no account of him. At length he made himself known to the Baptist missionaries at Serampore, and conversed freely with them respecting his state. He appeared deeply penitent, renounced his erroneous sentiments, and professed his belief in the truth of the Christian revelation. Shortly after-

wards, he embarked on another voyage from which he never returned, and nothing has since been heard of him.

In July, 1801, a reinforcement of eight missionaries arrived at Tahiti from England. Their names were Messrs. Youl, Elder, Scott, Davies, Waters, Wilson, Hayward, and Tessier. They received a cordial welcome from their brethren, who had been four years separated from their country and friends, and who had heard from England but once during that time. The king and chiefs also seemed pleased with their arrival, and Pomare expressed his willingness that others should join them. Each of the new missionaries was formally introduced to the chiefs, with which ceremony the latter were much delighted, and promised to protect them to the utmost of their power. The number of missionaries now amounted to thirteen, who, soon after the arrival of the reinforcement, were organized into a regular body. Certain rules were adopted for the conduct of divine worship, the direction of their daily employments, their visits to the natives, and a variety of other duties.

In the year 1802, the missionaries who had been longest on the island had acquired so much of the language as to be able to preach to the natives in their own tongue, and to engage in the catechetical instruction of the children. Early in that year, Messrs. Nott and Elder made the first missionary tour of Tahiti, and in a little more than thirty days preached in nearly every district. They were in

general hospitably entertained, and often assembled a congregation of attentive hearers. The natives seemed interested in the account of the creation, and asked various questions about Jehovah, and his Son Jesus Christ. Some of them were much affected by the exhibition of Jesus as the atonement for sin, others said they desired to pray to the true God, but were afraid to do so lest the gods of Tahiti should destroy them. In the district of Atehuru, they found Pomare, and all the chiefs and warriors of the land, assembled to hold a religious festival in honor of Oro their national idol. Pomare was in the act of offering several large hogs to this deity, notwithstanding which they began to converse with him on the existence of the true God, the absurdity of idol worship, and the approach of a judgment day. "A dispute soon after arose, in this district, between Otu and the Atehurans, which not only interrupted the tranquillity of the island, but unhappily occasioned a serious rebellion, and a considerable effusion of blood. The king appears to have been desirous to get possession of Oro, the national idol, which was then in the keeping of the Atehuran chiefs. Having endeavored, but without effect, to persuade the inhabitants of Atehuru to give up their venerated deity to him, he at length took it from them by force. This naturally inflamed the resentment of the Atehurans, who immediately resolved to revenge so gross an insult; and finding themselves joined by some of the inhabitants of the surrounding district, they commenced a

furious war against the king's adherents, whom they completely vanquished in their first battle. Pomare now became seriously alarmed at the success of the rebels; and had not, in this exigency, the assistance of some British seamen from one or two ships that were then at the island, been obtained, the most disastrous consequences might have followed to the mission family. While the commotion lasted, they were under no small apprehension for their personal safety, and were obliged to destroy their gardens, and also the chapel (as has been before stated) in order to prevent their affording a shelter to the enemy.

Although peace was at length restored to the island, the missionaries felt that they were not yet secure from the horrors of war. Grateful, however, to Providence for having protected them from death, they determined, in dependence on divine assistance, to maintain their station, to labor diligently, and to wait patiently for their reward. They again enclosed their gardens, sowed their seeds, and applied themselves with renewed vigor to the study of the language. In the instruction of the children, they experienced great difficulties from their restless and unrestrained dispositions and habits; yet they continued to catechise them, and to preach to the adults.

Near the close of the year 1802, two of the missionaries made a second tour of Tahiti for the purpose of preaching to the people. In some instances, the natives appeared to listen with attention and interest to what they said, but others evinced the utmost

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indifference. It was, indeed, found impossible to make them sensible of the value of the soul, or to convey to them any correct idea of its nature. For many years the missionaries were treated with ridicule and contempt, and their hearts were often grieved to see the same ignorance, superstition and cruelty, which they found on their arrival, still prevail among the heathen. Sometimes when they had gone to every house in a village, and the people had not only promised to attend their meeting, but had actually set out with them, they found on reaching the appointed place that only two or three had arrived there. Those that came often brought with them dogs or cocks which they would set to fighting outside the circle of persons to whom the missionaries were preaching. In addition to these and similar trials, they were sometimes charged with being the authors of all the disasters of the people, and especially with being the cause of all the diseases which prevailed among them, and which they supposed were brought upon them by the influence of the foreigners with their God. Under these circumstances, it required no small degree of forbearance and patience, to persevere in preaching the Gospel among a people whose spirit and conduct afforded so little encouragement to hope it would ever be received. In September, 1803, an event occurred which threatened to involve the island again in war. This was the death of Pomare. Though strongly attached to his idolatrous system of religion, he had

always been friendly to the missionaries, and a short time before his death, recommended them to the protection of his son. As a governor, Pomare is said to have been oppressive, yet it was generally acknowledged that Tahiti enjoyed more tranquillity during his reign than before he became king. He was possessed of an active mind, and considerable perseverance, and devoted much of his time to the erection of houses, the building of canoes, and the cultivation of the ground; and the works which he accomplished place both his talents and power in an interesting point of view.

After his father's death, Otu assumed the name of Pomare, which has ever since been the regal name in Tahiti.

The missionaries continued, under various discouraging circumstances, to preach the Gospel in the most faithful and affectionate manner, and devoted much time to the instruction of the children in the catechism, in which the first principles of Christianity were brought before their minds. Early in 1805, they formed a vocabulary of Tahitian words, and soon after, prepared a larger catechism in the native language. So diligent were they in the instruction of the children, that many of them began to make considerable progress in the elements of religious truth.

Towards the close of this year, the missionaries experienced a heavy loss in the destruction of a large and flourishing *plantation*. There were growing on

it cocoanuts, oranges, limes, citrons and other productions, all of which were in a thriving state. In one hour, the fence was burnt to the ground, and nearly all the plants destroyed. There was reason to believe that the fire was caused by some of the natives through jealousy of the foreigners, but no measures were taken to punish the offenders.

The king had for some time applied himself to writing, and had become so fond of using his pen, that he desired the missionaries to build him a small house near their own, in order that he might attend to their instructions with fewer interruptions than in his own dwelling. His progress was so rapid that, in the beginning of 1807, he was able to address a letter to the Missionary Society of London. He first composed it in the Tahitian language, and afterwards transcribed the English translation which was made for him.

In October of this year, Mr. Davies opened a school for boys in a part of the mission-house. The attempt succeeded better than was anticipated, and Mr. Davies was so much encouraged by the appearance of the scholars, that he composed a spelling-book in the Tahitian language, which was sent to England and printed, and afterwards transmitted to the islands for the use of the schools.

Near the close of the year 1807, the mission sustained a heavy loss in the death of Mr. Jefferson. He was a man of ardent piety and great perseverance,

who for ten years had labored unremittingly to bring the heathen to a knowledge of the truth.

In October, 1808, the missionaries received a note from the king, informing them of the probability of war, and recommending them to be on their guard, that they might not be taken by surprise. In consequence of this intimation, and the preparations for battle which were daily made, they established a nightly watch, and seldom went far from their dwelling. On the 6th of November, a rebellion broke out in the district of Matavai, and Pomare, expecting that his camp, which was situated near the mission-house, would be attacked, recommended that the wives and children of the missionaries should take refuge in a vessel from Port Jackson, which was then anchored in the Bay. Two of the missionaries went to the rebel camp, and invited the leaders to an interview with Pomare. The invitation was rejected, and as there now remained to the missionaries no prospect of safety or usefulness during the war, Pomare advised them to leave the island. On the 10th of November, six of them sailed from Tahiti, and on the following day arrived at Huahine. Four, however, who were unmarried, remained on the island, but the royalists having been defeated, and the houses, gardens, and plantations, belonging to the mission destroyed, they were soon after compelled to remove to Eimeo, where they were joined by the king. With the exception of Mr. Nott, who remained at Eimeo, the *missionaries who had retired to that island*



soon after joined their colleagues in Huahine, where they labored without success for the instruction of the inhabitants.

In October of the following year, they learned that Pomare was unable to reduce his revolted subjects to allegiance, and as the reëstablishment of his authority was very uncertain, the missionaries considered it best to retire from the islands, till they should receive directions from England. They embraced the first opportunity of leaving Huahine, and in February, 1810, arrived at Port Jackson. "It is not easy to form an accurate idea of the distress of the last missionaries, who reluctantly left Tahiti, when they beheld their gardens demolished, their houses plundered and burnt, their pupils engaged in all the barbarity of a savage war; and the people among whom they had hoped to introduce order, peace, and happiness, doomed to the complicated miseries attending anarchy, idolatry, and the varied horrors of cruelty and vice."

The mission in the South Sea Islands seemed now to be finally closed, and those devoted servants of Christ, who had so long and so patiently labored amidst difficulties and dangers, were constrained to fear that they had "spent their strength for nought." But though by their departure, Tahiti became for a season a prey to the spoiler, and was again subjected to the barbarous rule of heathenism, it was not abandoned by Him, in obedience to whose command to "go and teach all nations," the mission had been undertaken.

## CHAPTER VII.

### ESTABLISHMENT OF THE GOSPEL IN THE GEORGIAN ISLANDS.

Return of the Missionaries to Eimeo—Favorable indications in the King—His return to Tahiti—Notice of Tuahine and Oito—First record of the names of the professors of Christianity—Idols publicly burnt—Encouraging appearances—Return of Pomare to Eimeo—Persecution of the Christians—Martyrdom in Tahiti—Conspiracy against the *Bure Atua*—A battle fought—Clemency of Pomare—Destruction of the god Oro—Overthrow of Idolatry—Triumphs of the Gospel.

THE missionaries had not been long in New South Wales, before some of them became anxious to return to the islands which they had so reluctantly left. They also received several letters from Pomare, expressing the deepest sorrow at their absence, and inviting them to return as soon as possible. Encouraged by this manifestation of interest on the part of the king, and by the restoration of tranquillity on the island, five of the missionaries, Messrs. Bicknell, Davies, Henry, Scott, and Wilson, sailed from Port Jackson in the autumn of 1811, and re-joined Mr. Nott at Eimeo. They were received by Pomare with the warmest demonstrations of joy, and the sin-

cerity of his professions was evinced by the ev partiality which he showed for their society. found that during their absence the king had sc lously observed the Christian Sabbath, and he expressed the deepest contrition on account of hi life. He spent much of his time in reading and ing, and in earnest inquiries about God, and the of acceptance through Jesus Christ. He ha some time past shown contempt for the idols c ancestors, and expressed a desire to be taught a excellent way, that he might obtain the favor o true God. This change in the king's views had noticed by his subjects with the most fearful e hension as to its results. They were powe affected, on one occasion, when a present was br him of a turtle, an animal which had always beer sacred, and which it was customary to dress sacred fire within the precincts of the temple, p it being invariably offered to the idol. The al ants were proceeding with the turtle to the n when Pomare called them back, and told the prepare an oven to bake it, in his own kitchen serve it up, without offering it to the idol. The ple around were astonished, and could hardly be that the king was in a state of sanity, or was rea earnest. The king repeated his direction ; a fir made, the turtle baked, and served up at the repast. The people of the king's household sto mute expectation of some fearful visitation o anger of the god as soon as a morsel of the fish sl

be touched ; for this they believed was an act of the most daring impiety. The king cut up the turtle, and began to eat it, inviting some that sat at meat with him to do the same ; but no one could be induced to touch it, as they all expected every moment to see him either expire, or writhe in strong convulsions. The king endeavored to convince his companions that their idea of the power of the gods was altogether imaginary, and that they had been the subjects of complete delusion. But the people could not believe him ; and although the meal was finished without any evil result, they carried away the dishes with many expressions of astonishment, confidently expecting that some judgment would overtake him before the morrow ; for they could not believe that an act of sacrilege, such as that of which he had been guilty, could be committed with impunity. Pomare now requested baptism, saying, that he “desired to be happy after death, and to be saved at the day of judgment.” Although the missionaries had reason to believe the king sincere in his desires to become a Christian, they feared that his mind might not be sufficiently informed with regard to the nature and design of the ordinance, and therefore proposed to him to defer it till he received more instruction. At the same time that the king thus publicly desired to profess Christianity, he proposed to erect a large and substantial building for the worship of God in Eimeo.

Soon after the return of the missionaries, two chiefs arrived from Tahiti, and invited Pomare to return and

resume his government in that island. The depart of the king to Tahiti was regretted by the missionaries, who feared that he might not be able to withstand the temptations he would meet with, and persecutions to which he might be exposed. during his absence they received several interesting letters from him, which, with other circumstances greatly encouraged their hearts, and led them to hope that God was about to crown their labors with blessing.

Communications between Tahiti and Eimeo now become frequent, and the missionaries were cheered by the accounts which they received from time to time of the efforts of Pomare to enlighten minds of his subjects. In addition to this, one of the missionaries, who visited Tahiti, returned with report that a spirit of inquiry had been awake among some of the inhabitants of that island, and two of those whom they had formerly instructed occasionally met to pray to God. Animated by intelligence, Messrs. Scott and Hayward were deputed to visit Tahiti, and make the tour of the island. On the 16th of June, 1813, the morning after their arrival at Tahiti, they retired to the bushes near their lodgings for meditation and prayer. While thus engaged Mr. Scott heard a voice at no great distance from his retreat. Approaching the spot from which the sound proceeded, he distinctly heard a native engaged in prayer in his own mother-tongue, with an ardor which evinced his sincerity. "It was the first time that

knew that a native of Tahiti had prayed to any but his idols: it was the first native voice in praise and prayer that he had ever heard, and he listened almost entranced with the appropriate and glowing language of devotion then employed, until his feelings could be restrained no longer. Tears of joy started from his gladdened eye, and rolled in swift succession down his cheeks, while he could scarcely forbear rushing to the spot, and clasping in his arms the unconscious author of his ecstasy. He stood transfixed as it were to the earth till the native retired, when he bowed his knees, and screened from human observation by the verdant shrubs, offered up under the canopy of heaven his grateful adoration to the Most High, under all the melting of soul, and the excitement of spirit, which the unprecedented, unexpected, though long-desired events of the morning had inspired." The name of the individual who had thus been discovered was *Oito*. He had formerly been an inmate of the mission family, and had there been instructed in the knowledge of the true God.

Since the return of the king to Tahiti, *Oito* had been with him occasionally, and some remarks from him had awakened convictions of sin. Having no one to direct him, and not knowing how to obtain relief, he applied to *Tuahine*, who had for a long time lived with the missionaries. *Tuahine* was in a state of mind similar to that of *Oito*. Their conversation strengthened their impressions, and they resolved to retire to the valleys for meditation and

prayer. This course at first excited ridicule, after a time several young persons united with them and this little band, without any missionary to guide them, agreed to refrain from the worship of their idols and from the evil practices of their country. They engaged also to observe the Sabbath day, and to worship Jehovah only.\*

Before they commenced their journey to Tahiti, Messrs. Scott and Hayward wrote to the brethren at Eimeo an account of what they had seen and heard. This intelligence made a very strong impression on the minds of the missionaries, and it gave vent to their feelings in tears of gratitude and joy. For sixteen years they had patiently labored and prayed, toiling with untiring zeal for the conversion of the natives, without any tokens of success. Now, the seed which had been sown with many tears began to spring up, and there was a prospect that they would reap an abundant harvest.

After making the tour of Tahiti, and preaching to the people whenever they could collect a congregation, Messrs. Scott and Hayward returned to Eimeo.

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\* Tuahine afterwards became a valuable assistant to the missionaries, not only as a teacher in the schools, but also in translating the Scriptures into the native language. He subsequently accompanied one of the missionaries to Raiatea, and was appointed deacon in the native church there, a station which he continued to fill till his death, in 1827. He was much respected by the people, and died in the enjoyment of the consolation of the Gospel, at the age of forty-five.

Tuahine, Oito, and their companions accompanied them, in order to attend the school which the missionaries had established on that island. On the 25th of July, 1813, the new chapel at Eimeo was opened for public worship. At the close of the evening service, Mr. Davies gave notice according to previous arrangement, that "On the following day a public meeting would be held when all who had sincerely renounced their false gods, who desired also to relinquish their evil customs, to receive Jehovah for their God, and to be instructed in his word, were invited to attend." The object of the missionaries in appointing this meeting, was to ascertain who wished to become disciples of Jesus Christ, that they might pay them special attention, and give them suitable instructions. At the time appointed forty natives came, who were individually interrogated respecting their views and feelings. Of these a few expressed an intention to renounce idolatry, but seemed unwilling to commit themselves. Thirty-one declared that they had already cast away their idols, and desired that their names might be written down as those who were determined to worship the true God. To this number eleven others were soon added, among whom were Taaroarii, a young chief of Huahine and Sir Charles Sander's Island, and Mataputpuu, the chief priest of Huahine, who had long been one of the principal supporters of idolatry in that island. The missionaries held frequent meetings with those persons whose names they had written down, for the purpose of



explaining to them the doctrines of revelation, uniting with them in social worship. They had satisfaction of hearing some of the new converts in prayer, and were surprised and gratified with fluency and fervor, as well as the appropriateness of their language when thus engaged.

In one of the visits which Mr. Nott made to the residence of Taaroarii for the purpose of preaching to his people, he was followed by Patii, the chief of Papetoai, the district in which the mission resided. As they returned to the settlement, he communicated to Mr. Nott his intention of bringing out his idols on the morrow, and publicly burning them. Mr. Nott expressed a fear that he was jesting, but Patii replied, "Don't be unbelieving, wait to-morrow and you shall see." The arrival of evening of the following day was awaited with unusual agitation, and excitement of feeling. Dread and fear alternately pervaded the minds of the missionaries and their pupils, with regard to the burning of the idols, and the consequent tumult, devastation and bloodshed that might follow. The public adherents of Christianity were but few, and surrounded by jealous and cruel idolaters, who already began to wonder "whereunto this thing might grow." Mr. Nott, however, was faithful to his word. He with his friends had collected a quantity of fuel near the beach; and in the afternoon the wood was piled on a point of land in the western part of Papetoai, near the large national marae in w

he had officiated. The report of his intention had spread among the people of the district, and multitudes assembled to witness this daring act of impiety, and the sudden vengeance which they expected would fall upon the sacrilegious criminal. The missionaries and their friends also attended. The various emotions of hope and fear, of dread and expectation, with a strange air of mysterious foreboding, agitating the bosoms of the multitude, were strongly marked in the countenances of the spectators; resembling perhaps in no small degree, the feeling depicted in the visages of the assembled Israelites, when the prophet Elijah summoned them to prove the power of Baal, or to acknowledge the omnipotence of the Lord God of Israel. A short time before sunset Patii appeared, and ordered his attendants to apply fire to the pile. This being done, he hastened to the sacred depository of his gods, brought them out, not indeed as he had been on some occasions accustomed to do, that they might receive the blind homage of the waiting populace, but to convince the deluded multitude of the impotence and vanity of the objects of their adoration and their dread. When he approached the burning pile, he laid them down on the ground. They were small carved wooden images, rude imitations of the human figure; or shapeless logs of wood, covered with finely braided, and curiously wrought cinet, of cocoanut fibres, and ornamented with red feathers. Patii tore off the sacred cloth in which they were enveloped in order that they might be safe from the

gaze of vulgar eyes, stripped them of their ornaments, which he cast into the fire; and then one by one threw the idols themselves into the crackling flames—sometimes pronouncing the name and pedigree of the idol, and expressing his own regret at having worshipped it,—at others, calling upon the spectators to behold their inability even to help themselves. Thus were the idols which Patii, who was a powerful priest in Eimeo, had worshipped, publicly destroyed. The flames became extinct, and the sun cast his last beams, as he sank behind the western wave, upon the expiring embers of that fire, which had already mingled with the earth upon which it had been kindled the ashes of some of the once obeyed and dreaded idols of Eimeo.”

“Although many of the spectators undoubtedly viewed Patii with feelings analagous to those with which the Melitians looked on the Apostle Paul when the viper fastened on his hand, and were many of them, evidently disappointed when they saw no evil befall him, they did not attempt to rescue the gods when insulted, and perhaps riven by the axe, or stripped to be cast into the flames. No tumult followed, and no one came forward to revenge the insult offered to the tutelar deities of their country.” \*

As might have been expected, the example of Patii produced the most decisive effects on the priests and people. Many in Tahiti and Eimeo, emboldened by

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\* *Polynesian Researches*, ii. 88—90.

his example, not only burnt their idols but destroyed their maraes. Patii himself became a pupil of the missionaries, and his subsequent life evinced the sincerity of his profession of Christianity.

On the 5th of October, 1813, the native Christians for the first time united with their teachers in observing the Monthly Concert of Prayer for the diffusion of the Gospel. The names of fifty who had renounced idolatry were now recorded, and the number of those who attended public worship was so great, that it was found necessary to enlarge their place of meeting. The deportment of those who professed to have been converted was most encouraging. They were punctual, and regular in their observance of the outward ordinances of religion, in social meetings for prayer, and in seasons of retirement for private devotion. Their habit of asking a blessing, and returning thanks at their meals, and their frequent attention to prayer, drew upon them the ridicule of their countrymen, who gave them the designation of *Bure Atua*, or praying people.

On the 16th of January, 1814, Idia, the king's mother, died. Like her husband, she had been uniformly friendly to the missionaries, and like him, she died without embracing the Christian faith.

During a residence of two years at Tahiti, Pomare had been vainly endeavoring to recover his authority in his hereditary dominions. Finding himself unsuccessful, he returned to Eimeo in the autumn of

1814, accompanied by a large number of followers, all of whom professed Christianity.

The congregation of worshippers at Eimeo was now so much increased that it was again necessary to enlarge their place of worship. Divine service was not only performed twice on the Sabbath, but once during the week, in addition to which, the missionaries held a meeting every Sabbath evening, with individuals whose names had been written down, and spent much time in giving private instruction to those who desired it. Their seasons of worship were enlivened by singing hymns, which had been composed in the native language, and learned by the converts. How striking the change in the condition of these heathen, who, a few months previous, worshipped gods the work of their own hands, and sang songs in honor of them ! Now they delighted to meet to pray to the true God, and to celebrate his praises. So rapid was the progress of divine truth among the natives, that, at the close of the year 1814, no less than three hundred hearers regularly attended the preaching of the Gospel, and about two hundred were constantly receiving instruction in the different schools.

But these encouraging appearances were followed by severe trials. The attention of the idolatrous portion of the population was aroused, their fears were awakened, and their bad passions inflamed. They regarded the Christians with feelings of the

most implacable hatred, and sought opportunities to put them to death. On one occasion, an interesting and intelligent young man, a pupil in the school at Eimeo, was selected as a victim. When the servants of the priest came to take him he fled, but was pursued, shot at, and wounded by his enemies. Unable to make his escape, he secreted himself among the bushes, where he was so entirely hidden from view that his persecutors, though they continued their search for some time, were not able to find him. In the darkness of the night, he crept to the dwelling of his friends, where his wound was dressed; after which he was conveyed to a place of safety. He afterwards recovered, but carried the scar of his wound to his grave.

Another affecting instance of persecution for religion, which resulted in the death of an intelligent young man, is related by one of the missionaries. This young man had renounced idolatry, and become a disciple of Christ, on account of which he was the subject of much ridicule with his friends and connections. Promises and threats were alternately employed to induce him to return to his former religion, but both were unavailing. Remaining firm in his determination to serve the Lord, he was at length banished from his father's house, and forced to leave the neighborhood. But his persecutions did not end here. A heathen ceremony was about to be observed, for which a human victim was required, and this young disciple was selected, because he professed

to be a worshipper of the true God. On the evening of the day preceding that on which the ceremony was to take place, the young man had retired as usual to a secluded spot near his dwelling for the purpose of devotion. While he was thus engaged, a number of the servants of the priests and chiefs approached him, and told him that the king had arrived, and wishing to see him, had sent to invite him to return. He was aware of the approaching ceremony, and knew that a human sacrifice was to be offered. It instantly occurred to him that he was to be the victim, and, in reply to their request, he told them calmly that he did not think the king had arrived, and therefore it was unnecessary for him to accompany them. They then said that the priest or some of his friends wished to see him. "Why," answered the young man, "do you thus seek to deceive me? I know that a ceremony approaches, and that a human victim is to be offered. Something within me tells me that *I am to be that victim*, and your appearance and message confirm my conviction. Jesus Christ is my keeper, without his permission you cannot hurt me. You may be permitted to kill my body, but I am not afraid to die. My soul you cannot hurt, that is safe in the hands of Jesus Christ, by whom it will be kept beyond your power." Irritated by his reply, the men rushed upon him, murdered him, and bore his body to the temple, where it was offered to their god.

Notwithstanding these persecutions, accessions

were daily made to the number of the Christians. This constant addition to the strength of the Christian party, and the confidence with which they maintained the superiority of their religion, excited the apprehensions of their enemies. They feared lest Christianity should ultimately prevail, and the gods and their temples be destroyed. In order to prevent this, they determined to put to death every one, in Tahiti, who was known to pray to Jehovah. The chiefs of several districts entered into a confederacy against the *Bure Atua*, all of whom were to be massacred at once. The night of the 7th of July, 1815, was fixed on for the perpetration of the deed. A few hours only before the preparations were completed, the intelligence of the design was secretly communicated to some of the Christians, who immediately got on board their canoes and fled to Eimeo. The disappointed chiefs now quarrelled among themselves. Many natives were killed, and the victorious party proceeded through the northeast part of the island, burning and plundering wherever they came, and converting it into a scene of ruin and desolation.

Repeated messages of peace were sent by the king to the conquerors, who constantly declared that though still at variance among themselves, they were at peace with him. At length, after a season of great anxiety and suspense, there appeared a prospect of peace. The refugees in Eimeo were invited by the pagan chiefs of Tahiti to return, and re-occupy their



lands. The invitation was accepted, and as an ancient custom made it necessary that the king should reinstate them in their possessions, Pomare and his people accompanied them to Tahiti. As they approached the shore, the idolatrous party assembled on the beach to oppose the landing of the king, and actually fired at his attendants. Instead of returning the fire, the king sent a flag of truce, and a proposal of peace. An apparent reconciliation was at length effected, the king and his followers were allowed to land, and the people quietly proceeded to their plantations. The calm, however, was of short duration. On the Sabbath, the 12th of November, as the king, and the people who had come with him from Eimeo, were assembled for public worship, they were suddenly alarmed by a discharge of musketry. Many of the Christians had met for worship under arms, and others soon provided themselves with their weapons. An obstinate engagement ensued, in which several fell on both sides. Pomare gained a complete victory. In this battle, the first fought by Pomare since he had become a Christian king, the humanizing influence of the Gospel was manifested. According to former custom, the king's warriors were preparing to follow and put to death their flying enemies. But Pomare exclaimed, "It is enough!" and strictly prohibited his men from pursuing the fugitives.

At the close of the battle, the king directed a number of his people to proceed to the temple in which Oro the great national idol was deposited, and

to destroy the temple, altar, idols, and every vestige of idolatry. In the evening of the same day, Pomare and the chiefs invited the Christians to assemble, and render thanks to God for the protection he had afforded them. On this occasion, they were joined by many who had till then been zealous worshippers of idols, but who now desired to acknowledge Jehovah as the true God.

The party sent by the king to destroy the god Oro proceeded to the temple at Tautira, and having brought out the idol, stripped it of its sacred coverings and highly valued ornaments, and threw it contemptuously on the ground. The altars were then broken down, the temples demolished, and the sacred houses of the gods, with all their appendages, committed to the flames. The temples, altars, and idols, all around Tahiti, were soon after destroyed in the same way. "Thus was idolatry abolished in Tahiti and Eimeo; the idols hurled from the thrones they had so long occupied, and the remnant of the people liberated from the slavery and delusion in which, by the cunningly devised fables of the priests, they had been for ages held as in fetters of iron. It is impossible to contemplate the mighty deliverance thus effected, without exclaiming, 'What hath God wrought!' and desiring, with regard to other parts of the world, the arrival of that promised and auspicious era, when 'the gods that have not made the heavens and the earth, even they, shall perish from the earth, and from under these heavens,' and 'the idols he shall utterly abolish.' "

Pomare was now by universal consent restored to his government, and to supreme authority in his dominions. His clemency, on the memorable 12th of November, made a strong impression on the minds of the vanquished. That they had been suffered to escape with their lives, that their houses had not been plundered and burnt, and that their wives and children remained uninjured, was matter of astonishment to them all, and led them to ask, "Where can the king and the *Bure Atua* have imbibed these new principles of humanity and forbearance?" At length they concluded that it must be the new religion which had produced such a change, and unanimously expressed their determination to embrace it themselves. "The family and district temples, and altars, as well as those that were national, were demolished, the idols destroyed by the very individuals who had but recently been so zealous for their preservation, and in a very short time there was not one professed idolater remaining." The people were earnest in inviting the missionaries to come and instruct them, in the knowledge of the Christian religion. Schools were established, and places for public worship erected, the Sabbath was observed, divine service performed, and infant murder, with all the abominations of idolatry, were discontinued.

As soon as possible after the battle, tidings of the result were conveyed to Eimeo. The missionaries were almost overcome with joy, when they learned that the Christians were safe, and hastened to render

ks to God, with feelings which it would be im-  
ible to describe. "In that one year they reaped  
harvest of sixteen laborious seed-times, sixteen  
ry and anxious winters, and sixteen unproductive  
mers. They now enjoyed the unexpected but  
lirating satisfaction resulting from the pleasure  
be Lord prospering in their hands, in a degree  
under circumstances that few are privileged to  
science." A missionary from Eimeo was soon  
atched to Tahiti. On his arrival, he found the  
le so anxious to hear about Jesus Christ, that  
would often spend the whole night in conver-  
on and inquiry on subjects connected with reli-  
. The schools every where greatly increased, and  
freds who had been among the earliest scholars  
e now engaged in imparting to others the knowl-  
e they had received. "Aged priests and warriors  
their spelling-books in their hands, might be  
sitting on the benches in the schools, by the  
, perhaps, of some smiling little boy or girl by  
m they were now taught the use of letters. Others  
ht be often seen employed in pulling down the  
ses of their idols, and erecting temples for the  
ship of the Prince of peace, working in com-  
onship and harmony with those whom they had  
ecently met on the field of battle."

## CHAPTER VIII.

### PROGRESS OF THE GOSPEL IN THE GEORGIAN ISLANDS.

Pomare's idols sent to England—Arrival of Mr. Ellis—Astonishment of the natives at seeing a Horse—Erection of a Printing Office—First printing done by Pomare—Strong desire for Books—Ingenious substitutes for binding—Formation of a native Missionary Society—Arrival of Missionaries—Station at Tahiti re-occupied—Manufacture of Sugar attempted—Royal Mission Chapel—Substitutes for Bells—Baptism of Pomare—First Code of Laws—Change in the appearance of the Females—Regard for the Sabbath—Culture of Cotton introduced.

EARLY in the year 1816, Pomare sent most of his family idols to the missionaries, with the request that they might either be committed to the flames or sent to England for exhibition. The reason assigned for the latter proposition was that the people might know "Tahiti's foolish gods." The idols were accordingly sent to England, and deposited in the Missionary Museum. In February of the following year, the mission was reinforced by the arrival at Tahiti of the Rev. Mr. Ellis. Soon after the ship which brought him came to anchor, Pomare went on board to welcome the new missionary. Mr. Ellis had brought with him a horse sent out by the owners of the ship

as a present to the king. As none of the natives had ever seen such an animal, Pomare and all the people were greatly delighted. Early the next morning, the horse was led out from the place where he had been tied during the night, the multitude of people who had assembled gazing at him with great astonishment. Pomare requested that the saddle and bridle might be put on the horse, and that the Captain would ride him. His wishes were complied with, and the people appeared to be highly entertained, when they saw the animal walking and running along the beach with the Captain on his back. The natives called the horse *buaa-horo-fenna* and *buaa-afai-taata*, land-running pig, and man-carrying pig.

Mr. Ellis having landed was cordially welcomed by the missionaries, who conducted him to their habitations, and rejoiced his heart by telling him of the great and glorious change which had been effected in Tahiti and Eimeo through the preaching of the Gospel. The pious chiefs and inhabitants of the neighborhood also came to greet him. One of them saluted him with these words. "Blessing on you from God, peace to you in coming here; on account of the love of God are you come." "I was astonished," says Mr. Ellis, "at the accounts I now received of the change that had taken place among the people. The profession of Christianity was general, many had learned to read, and were teaching others, all were regular in their exercises of devotion, and in many of the small gardens attached to

the native houses, it was pleasing to see the little *fare bure huna*, house for hidden prayer."

Mr. Ellis had brought with him from England a printing press and types, and at the request of the Directors of the Missionary Society had learned the art of printing, so that the missionaries hoped they should soon be able to supply the increasing demand for books. Mr. Ellis, having spent a few days at Tahiti, removed to Eimeo, where a dwelling-house for him and a printing office were soon erected by the natives. The floor of the latter was partly covered with the trunks of bread-fruit trees split in two, and partly paved with stone. One or two glass windows, the first ever seen in Eimeo, were placed in the building. The curiosity of the natives to see the printing press brought persons from different parts of the island, and also from Tahiti, to look at this "wonderful machine."

Many hundreds who had learned to read were still destitute of a book, and others, who could repeat from memory the whole of the books they had, were anxious to obtain new ones. In some families where all were scholars, there was but one book, and many were entirely destitute. Some had written out the whole spelling book on sheets of writing paper, while others had written the alphabet on pieces of cloth made from the bark of a tree. From the first arrival of the printing press, Pomare manifested a strong interest in it, and rendered much assistance in the erection of the building for its accommodation. A message having been sent to inform him that the

was about to go into operation, he hastened to printing office, accompanied by a few favorite and followed by a large multitude of people. Ellis, seeing the king looking with evident interest at the new and shining types, asked him if he liked to put together the first alphabet. He replied in the affirmative, while his countenance glowed with joy. Taking the composing-stick in hand, he arranged the capital letters in order till he finished the alphabet. The smaller letters he put together in the same way, and afterwards added monosyllables so as to fill out the first page of the printing book. He seemed delighted when this was completed, and wished to have it struck off immediately, but was told that it could not be printed on a sheet full was composed. When this was done, the king was again sent for as he had requested, and immediately after his arrival he began to prepare himself to take off the first sheet printed in the South Sea Islands. Having been told how it was to be done, he jokingly charged those around him not to touch him very narrowly, and if he should not do it not to laugh. Mr. Ellis gave him the printer's galleys, and directed him to rub it two or three times on the face of the letters, which he did. A sheet of clean paper was then placed upon the parchment-covered down, turned under the press, and the king was directed to pull the handle. "He did so, when the paper was removed from beneath the press and the covering lifted up, the chiefs and



assistants who were present rushed towards it to see what effect the king's pressure had produced. When they saw the letters black, and large, and well defined, there was one simultaneous expression of wonder and delight." Pomare was so much pleased with his success that he expressed a wish to take another sheet. While he was thus engaged, the sheet was shown to the crowd that had gathered around the building, who, when they saw it, raised one general shout of astonishment and joy. He was gratified with the incidents of the day, and returned to his dwelling, taking with him the sheet which he had printed. An edition of the small book, consisting of 2,600 copies was soon finished. Twenty-three hundred copies of the Tahitian Catechism, and a collection of texts of Scripture, were next printed, and afterwards 3,000 copies of Luke's Gospel, which had been translated by Nott. But although the missionaries labored hard, and sometimes ten hours daily, the work, in consequence of the want of such things as could not be procured at the islands, advanced but slowly.

The curiosity of the natives, excited by the establishment of the printing press, was not easily satisfied. Pomare visited the printing office almost every day; the chiefs requested to be admitted inside, and the windows, doors, and every crevice through which they could peep, were filled with people exclaiming "*Beritanie! fenua paari;*" "O, Britain, land of skill," (or knowledge.) Multitudes from every

trict in Eimeo, and many from other islands came to procure books, and to see the machine which performed such wonders. For several weeks before the first portion of Scripture was finished, the district of Afareaitu, in which the printing office was situated, resembled a public fair. The beach was lined with canoes, the houses of the inhabitants were filled to overflowing, and temporary encampments were every where erected. The printing office was visited by such numbers of the strangers, that they often climbed upon each other's backs, or on the sides of the windows, so as to darken the room. To prevent intrusion from the natives, the house had been enclosed with a fence five or six feet high, but this, instead of repressing their curiosity, was converted into the means of gratifying it. Numbers were frequently seen sitting on the top of the fence, by which they were enabled to look over the heads of their companions who surrounded the windows.

So anxious were the people to obtain books, that they were constantly coming from other islands, and many waited five or six weeks rather than return without them. Sometimes a canoe would arrive with six or eight persons, bringing a large bundle of letters, written on plantain leaves and rolled up like a scroll, from individuals who were unable to apply personally for a book. "One evening about sunset," says Mr. Ellis, "a canoe from Tahiti with five men arrived on this errand. They landed on the beach,

lowered their sail, and drawing their canoe on the sand, hastened to my dwelling. I met them at the door, and asked them their errand. "Luka, or, Te Parau na Luka," "Luke, or The Word of Luke," was the simultaneous reply, accompanied with the exhibition of the bamboo canes filled with cocoanut-oil, which they had brought as payment for the copies required, and which they now held up in their hands. I told them I had none ready that night, but that if they would come on the morrow I would give them as many as they needed, recommending them, in the mean time, to go and lodge with some friend in the village. It soon grew dark, and I wished them good night and afterward retired to rest, supposing they had gone to sleep at the house of some friend; but on looking out of my window about day-break, I saw these five men lying along on the ground on the outside of my house, their only bed being some plaited cocoanut-leaves, and their only covering the large native cloth they usually wear over their shoulders. I hastened out and asked them if they had been there all night. They said they had. I then inquired why they did not, as I had directed them, go and lodge at some house, and come again. Their answer surprised and delighted me. They said, "We were afraid that, had we gone away, some one might have come before us this morning, and have taken what books you had to spare, and then we should have been obliged to return without any; therefore after you left us last night, we determined not to go

away till we had procured the books." I called them into the printing office, and as soon as I could put the sheets together, gave them each a copy. They then requested two copies more, one for a mother, the other for a sister, for which they had brought payment. I gave these also. Each wrapped his book up in a piece of white native cloth, put it in his bosom, wished me good morning, and without, I believe, eating or drinking, or calling on any person in the settlement, they hastened to the beach, launched their canoe, hoisted their matting sail, and steered rejoicing to their native island." Many of the natives in their eagerness to obtain books were no doubt influenced by mere curiosity, others by a wish to possess something new, but very many were actuated by a desire to become more fully acquainted with the word of God, and to read in their own language those truths which were able to make them "wise unto salvation." Most of those who received the books made them their constant companions, and read them carefully and regularly, so that they became to them the source of their highest enjoyment.

Much ingenuity was requisite in procuring covers for the books, and many expedients were resorted to by the natives to keep up the supply. At first a large quantity of native cloth was purchased, which, when well beaten together and dried, formed a good stiff pasteboard. The sheep skins brought from England were cut into strips for the backs and corners, and a large bundle of old newspapers dyed for covers to the

sides. When the sheep skins were all consumed, skins of goats, dogs, and cats were made to answer a similar purpose. Several of the natives had not learned to print but to bind the books, so that work progressed rapidly. The books were for a time gratuitously distributed among the people, but when the first portion of Scripture was finished, a measure equivalent was required that the people might value their value. Cocoanut oil being the article they could most easily procure, a quantity of it was brought in exchange for the books, and always with the greatest cheerfulness on the part of the natives. Soon as the Gospel of Luke was finished, an edition of hymns in the native language was printed, which became an important means of assisting the natives in their praises to God.

The greater portion of the inhabitants of the Georgian Islands having embraced Christianity, missionaries considered it a favorable time to impress upon the converts the duty of those who enjoy the Gospel, not only to maintain, but also to extend it. Fearing that the natives, if called on immediately after their conversion to support the teachers laboring among them, might infer that the missionaries were influenced by motives of pecuniary advantage, they formed the plan of establishing among them a Wesleyan Missionary Society, auxiliary to the London Society. The plan was proposed to the king, and to several of the leading chiefs, who at once approved of the design. The 13th of May, 1818, which was

anniversary of the London Missionary Society, was appointed for the organization of the native society. The district of Papetoai, on the western side of Eimeo, was the place chosen for the meeting. Here the king and chiefs assembled. At sunrise, the missionaries attended a meeting for prayer in the English language. The natives, also, held one among themselves at the same hour. In the forenoon a sermon was preached in English by one of the missionaries; in the afternoon the services were entirely in the native language. Long before the appointed hour, the chapel was crowded, and a larger number remained outside than gained admission. Under these circumstances, it was proposed to adjourn to a beautiful grove at a short distance from the chapel. Thither the natives repaired, and seated themselves on the ground under the cocoanut trees. Chairs were provided for the king and chiefs, and a raised stand, four or five feet from the ground, was prepared for Mr. Nott. The services commenced with singing and prayer, after which Mr. Nott delivered a short and appropriate discourse from Acts viii. 30, 31. At the conclusion, Pomare rose and addressed the multitude. He began by referring them to the system of false religion by which they been so long enslaved, and reminded them very feelingly of the rigid exactions formerly made in the name of their imaginary gods. He then alluded to the toil which they had endured, and the zeal and diligence which they had so often manifested in the service of these idols, enume-

rating the sacrifices made and the victims slain to propitiate their favor or avert their displeasure. In contrast with these features of their former religion, he placed the mild and benevolent motives of the Gospel of Jesus Christ, and the benefits which its introduction had conferred. He then stated the obligations they were under to God for sending them his word, and the small manifestation of gratitude they had yet made. After this, he directed their attention to the miserable condition of those whom God had not thus visited, and proposed that, from a sense of the value of the Gospel and a desire for its dissemination, they should form a Tahitian Missionary Society, to aid the London Society in sending the Gospel to the heathen. "The people of Africa," said he, "have already done so; for, though like us, they have no money, they have given of their sheep, and other property. Let us also give of the produce of our islands—pigs, or arrow-root, or cocoanut oil. Yet it must be voluntary; let it not be by compulsion. He that desires the word of God to grow where it has been planted, and to be conveyed to countries wretched as ours was before it was brought to us, will contribute freely and liberally to promote its extension. He who is unacquainted with its influence, and insensible to its claims, will not, perhaps, exert himself in this work. So let it be. Let him not be reproved; neither let the chiefs in general, nor his superiors, be angry with him on that account." At the close of his address, Pomare desired those who approved

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of his proposal to lift up their right hands. Two or three thousand hands were instantly raised, presenting a spectacle at once new and affecting. The constitution of the Society, previously prepared by the missionaries, was then read; a treasurer and secretaries were chosen, and the people retired to their dwellings with excited and happy feelings.

In the year 1817, seven missionaries from England, with their wives, landed at Eimeo. These were Messrs. Orsmond, Bourne, Darling, Platt, Williams, Threlkeld, and Barff. The arrival of so large a reinforcement, enabled the missionaries to make arrangements for re-occupying their original station in Tahiti, and also for establishing a mission in the Society Islands. As the missionaries were engaged in building a ship for the purpose of increasing the intercourse between Port Jackson and the islands, it was thought desirable that no station should be commenced in the Society or Leeward Islands, till the vessel was completed, and the books prepared for the press were printed. Early in the year 1818, however, two of the missionaries, Messrs. Wilson and Darling, removed to Tahiti, and commenced their labors near the place from which the missionaries had been obliged to fly in 1809. New stations were also commenced in three other districts on the island of Tahiti. Messrs. Bicknell and Tessier removed to Papara, and Messrs. Crook and Bourne to Papaoa, in the district of Faa. At the request of Utami, the chief of the district of Atehuru, Mr. Dar-



ling subsequently commenced a mission at Bunaania, or Burder's Point. Soon after the printing was finished, four of the missionaries, Messrs. Davies, Ellis, Williams, and Orsmond, with their wives, removed from Eimeo to Huahine, taking with them the printing press. Mr. Ellis who had resided at Eimeo more than a year, and had been constantly in circumstances fitted to test the character and disposition of the natives, bears the most honorable testimony to their honesty, kindness, and hospitality. The inhabitants of one district were in the habit of bringing to his family a present of bread-fruit and other articles of food every week. "We reposed," says Mr. Ellis, "the most entire confidence in the people, and had no reason to regret even the exposure of our property. We were robbed by an English servant, whom we had taken from Port Jackson, of linen and clothing; but although we had no lock, and for a long time no bolt, on our door, (which, when fastened, a native could at any time have opened by putting his hand through the sticks and pushing back the bolt,) and though sometimes the door was left open all night, yet we do not know that a single article was stolen from us by the natives, during the eighteen months we resided among them."

The Directors of the Missionary Society, desirous of introducing a regular system of industry among the islanders, which would tend to raise them to the station of a civilized and Christian nation, sent to the South Sea Islands Mr. Gyles, a gentleman well

acquainted with the culture of the cane and the manufacture of sugar, who arrived at Tahiti in August, 1818. It was hoped that he would be able to convince the king and chiefs, not only of the practicability of making sugar, but also of its utility, and that when they had been instructed in the process of boiling, they would become capable of carrying it on by themselves. These hopes were frustrated, however, by the reports of an unprincipled Captain, who visited Tahiti for the purposes of commerce. He told the king, that should the attempt to manufacture sugar succeed, individuals from other countries would establish themselves in the islands, and with an armed force destroy the inhabitants or reduce them to slavery. This malicious slander produced so strong an effect on the mind of Pomare that he declined rendering any assistance in the work, and informed the missionaries that, apprehensive of unfavorable results from the reports in circulation, he could not consent to the manufacture of sugar, except on a very limited scale. The project was accordingly abandoned, and Mr. Gyles soon after removed to New South Wales, and subsequently returned to England.

While these attempts were making to cultivate habits of industry among the natives, the more immediate objects of the mission were not forgotten. The schools were prosperous, and the number of the chapels in Tahiti and Eimeo rapidly increased. The inhabitants of each district had their *fare bure* or house of prayer, in which they were accustomed to

assemble twice on the Sabbath and once during the week, for the reading of the Scriptures and for prayer.

Pomare had for a long time been engaged in preparing materials and erecting at Papaoa on the island of Tahiti a chapel which greatly exceeded in size any other ever built in the Islands. It was seven hundred and twelve feet in length and fifty-four in width. The roof was supported by thirty-six massive pillars of the bread-fruit tree, and the sides by two hundred and eighty smaller ones. The walls were composed of boards fixed perpendicularly in square sleepers, and were either smoothed with a plane or polished by rubbing with coral and sand. The building contained one hundred and thirty-three windows, and twenty-nine doors. The interior of the edifice presented a singular appearance. In accordance with the native custom, the floor was covered with long grass, and the area was filled with plain but substantial benches. The rafters were bound with braided cord, colored in native dyes, or covered with white matting, the ends of which hung down several feet from the upper part of the rafter, and terminated in a broad fringe. The chapel contained three pulpits, two hundred and sixty feet apart, but without any partition between. It was called the Royal Mission Chapel, and was first opened for divine service on the 11th of May, 1819. A sermon was preached at the same time in each pulpit to an audience of more than two thousand hearers. The encampment of the mul-

itudes extended along the beach on each side of the chapel to the distance of four miles. A long aisle extended from one end of the chapel to the other, crossed in an oblique direction by a stream of water five or six feet wide. It was a natural water-course from the mountains to the sea, which could not be directed from its channel without great labor, and therefore it had been suffered to flow on without interruption. One end of the building was used for divine service every Sabbath. The other parts were unoccupied except at the annual meetings of the Tahitian Missionary Society, or on other occasions when large national assemblies were convened. The plan of so large a place of worship originated entirely with the king, and the chapel was erected by the united efforts of the chiefs and people of Tahiti and Eimeo. When Pomare was asked why he built so large a house, he inquired "Whether Solomon was not a good king, and whether he did not build a house for Jehovah superior to every edifice in Judea or in the surrounding countries?"

The Royal Mission Chapel, like all the other buildings of this kind in the South Sea Islands, was not supplied with glass windows, or a bell. As some contrivance, however, was necessary in order to induce the people to assemble for public worship at any regular time, various substitutes for a bell, some of them no less singular than ingenious, were devised. At Eimeo a thick hoop of iron, suspended by a rope of twisted bark, and struck with an iron bolt,

was used instead of a bell. At Huahine a square bar of iron was suspended from a cocoanut tree by a cord, and struck with a hard stone. At Raiatea a frame was erected, consisting of two upright posts, and a cross-piece at top, from the centre of which a solid piece of cast iron three or four feet long, and six or eight inches square, with a hole through one end, was suspended. This also was struck with a stone. At Borabora the only substitute for a bell, for a long time after the missionaries settled on the island, was a carpenter's broad-axe. The handle was taken out, a string passed through the eye, and when the hour arrived for public worship, a boy went through the settlement holding it by the string in one hand, and striking it with a stone which he held in the other. As there were no clocks, the time of assembling was regulated by the situation of the sun. For school, the bar of iron was struck but once, a short time before it commenced. For public worship, it was struck twice, once about fifteen minutes before the service began, and again immediately preceding the commencement of the exercises. It is worthy of remark that, rude and indifferent as were the means of giving public notice of a meeting, the people usually assembled soon after the ringing of the first bell, and were always ready for the service before the time to commence it had arrived.

The year 1819 was distinguished not only by the erection of the Royal Mission Chapel, but by the first public baptism that took place in the Islands. Pomare

was the first to whom that rite was administered. The ceremony was performed on Sabbath, the 6th of June, in the new chapel, in the presence of 4,000 or 5,000 people. The exercises were conducted by Messrs Bicknell and Henry, two missionaries who had arrived in the Duff more than twenty-two years before. Their feelings on this occasion must have been those of mingled hope and fear; hope that the king was indeed a Christian, and fear lest his profession should consist in an external observance, while his heart remained unaffected. This public profession of religion by Pomare was followed by the subsequent baptism of many of the converts.

As the people had now embraced Christianity, they were desirous that their civil and judicial proceedings should be in accordance with the principles of the Christian religion. They therefore applied to the missionaries for direction in regard to the means to be adopted for the accomplishment of this object. Their teachers explained to them the general principles of the Scriptures, and at the request of Pomare assisted the king and chiefs in framing a code of laws containing eighteen articles. The 13th of May, 1819, was appointed for the promulgation of the new laws, and, as the anniversary of the Tahitian Missionary Society was held at the same time, a large number of people from Tahiti and Eimeo were present. At the request of the king, the meeting was opened with prayer by Mr. Crook. The laws were read and explained by Pomare, who afterwards asked the chiefs

if they assented to them. They replied, "We heartily agree to them." Then addressing the people, the king desired them if they approved of the laws to signify it by holding up their right hands. Thousands of arms were immediately raised. All the articles having been thus accepted, the meeting was closed with prayer by Mr. Henry. The laws were subsequently printed on a large sheet of paper, and not only sent to every chief and magistrate throughout the Islands, but posted up in most of the public places. After the promulgation of the new laws, two or three slight insurrections occurred, but they were easily quelled. Though there always have been many in Tahiti, as in all the other Islands, to whom the restraints of the laws are irksome, and who if opportunity should offer would willingly annul them, there has been no recent attempt to abrogate them, and their authority seems now firmly established.

In the islands of Tahiti and Eimeo, Christian churches were formed early in 1820, which, though small at first, gradually increased in numbers.

In the course of the same year, the Mission in the Windward Islands sustained a heavy bereavement in the death of Messrs. Bicknell and Tessier. The former was one of the first missionaries who arrived at Tahiti, in 1796, and for upwards of twenty years had labored with patient diligence, in hope of an abundant harvest, which he was permitted to reap before his death. After the decease of Messrs. Bicknell and Tessier, the station at Tahiti remained un-

occupied for some months, but was supplied near the close of this year by Mr. Davies, who removed from Huahine.

An interesting change had now taken place in the Georgian Islands, and the effects of the Christian religion were becoming more and more apparent. The appearance of the missionary station at Burder's Point, in Tahiti, is thus described by Mr. Ellis, who visited it in April, 1821. "Newly planted gardens and enclosures appeared in every direction; several good houses were finished; some were plastered and thatched, while only the frame of others was completed. A school-house and chapel had been erected. The latter was neatly finished with a gallery, the first built in the South Sea Islands. The congregation on the Sabbath consisted of about five hundred, who were generally attentive. Here, as in other stations, the singing forms an interesting part of the worship. The female voices are usually clear and distinct, but those of the men rather inclined to harshness."

With the introduction of Christianity into the Georgian Islands, a striking change took place in the habits of the natives. The females, who had until this time been treated with contempt or cruelty, and regarded as fit only for the most menial offices, now began to assume their proper station in society. Before their reception of the Gospel, they considered it degrading to follow any of the customs of foreigners, and thinking their own loose mode of dress preferable to the European, they had no inducement to learn



the use of the needle. The wives of the missionaries had long tried, without success, to teach them needle-work, but soon after they embraced Christianity they became anxious to adopt the style of dress worn by their teachers, and many of them expressed not only a willingness but a desire to be taught to sew. The first garment in general use among the converted females was a long loose dress reaching to the feet, fastened round the neck by a collar, and confined with a button. The sleeves were loose, buttoned at the wrists. Outside of this, they wore the *pareu*, which was wound around the waist and reached below the knee. The desire for new dresses soon extended to all classes, and in a short time nearly all the females were dressed in a becoming garment of European cloth. Shoes, hats, and bonnets were added in succession, so that the assemblies on the Sabbath assumed quite a civilized appearance.

The regard for the Sabbath, and the sacredness with which it was observed by the natives, will appear by a reference to the journals of two naval officers, who visited Tahiti in 1822. One of them, after mentioning that he went to the Islands prejudiced against the missionaries, and skeptical in regard to the beneficial results of their labors, says that his visit entirely removed both. It was Friday when the vessel arrived. The ship was soon thronged with natives, who offered fowls, fruit, and vegetables for sale. On the following day the traffic was continued, but on the third, to the astonishment of all on board,

no individual came near the ship. The reason afterward assigned was, that it was the Sabbath. On Monday the intercourse was resumed again as briskly as before.

The other testimony is that of Captain Gambier, of the British ship *Dauntless*. In reference to the observance of the Sabbath among the young, he says, "The silence, the order preserved, the devotion and attention paid to the subject, surprised and pleased me beyond measure. Children are seen bringing their aged parents to the church, that they may partake of the pleasure they derive from the explanation of the Bible." This testimony of one who acknowledges that "he had never felt any interest in the labors of missionaries, and was not only not prepossessed in favor of them, but in a measure suspicious of their reports," is certainly a strong one.

Notwithstanding the unsuccessful efforts of Mr. Gyles, the Directors of the Missionary Society were not discouraged in their endeavors to advance the temporal prosperity of the natives. They considered the promotion of industry and civil improvement as important objects, and in order to accomplish them, two artisans, Messrs. Blossom and Armitage, were sent to the South Seas, in 1821. The former was a carpenter, and the latter a native of Manchester, who had been overseer of an extensive cotton manufactory. His object was to teach the natives to spin and weave the cotton raised in their gardens. It has been mentioned that the cotton plant is indigenous

in most of the Islands, and it was known that with but little attention it might be cultivated to almost any extent. As cotton cloth was an article in great demand, it was supposed that the manufacture of it might be successfully introduced. In September, 1821, Messrs. Armitage and Blossom reached Tahiti. Finding that Eimeo furnished greater facilities than Tahiti for their operations, they soon afterwards established a factory at that island. Like every new undertaking, the factory had to contend with great difficulties, arising principally from the indolence of the natives and their impatience of control. These obstacles, however, were at length overcome, and the natives became fully convinced that they could manufacture cloth, and were willing to make the necessary exertions. Mr. Armitage taught them to card the cotton, and Mrs. A. instructed them in spinning. Their first attempts, as might have been expected, were exceedingly awkward, but when a piece of cloth fifty yards in length was completed, the natives considered themselves repaid for all their labor. The females soon learned to spin yarn, and some of the boys were taught to make very good cloth. Mr. Armitage was also able to dye the cloth, and thus to increase its value by furnishing different patterns and colors. Reading lessons and texts of Scripture were affixed to the walls, and to different parts of the factory, so that while the hands were employed in spinning or weaving, the mind and heart might also be improved. The native carpenters have learned

to make lathes, looms, and spinning-wheels, which, though rude, are found very useful. The experiment has already succeeded beyond what was anticipated, and it is believed that the efforts made to introduce the wearing of cloth will be highly advantageous to the natives.

## CHAPTER IX.

### SPREAD OF THE GOSPEL IN THE GEORGIAN ISLANDS— GENERAL RESULTS.

Introduction of the Gospel into Tabuaemanu—Notice of Pomare II.—Coronation of Pomare III.—South Sea Academy—Death of the young King—His successor—Testimony of Mr. Stewart and of Captain Waldegrave—Civil war—Restoration of Peace—Spirit of inquiry—Revival of religion—Departure of Mr. Nott—Letter from the Missionaries—Attempts to introduce the Catholic religion at Tahiti—Testimony of Captain Hervey.

WHILE the incidents which have been narrated in the preceding Chapter were occurring at Tahiti and Eimeo, events equally interesting were taking place at Tabuaemanu, another of the Georgian Islands. The inhabitants of this island, having heard that the people of Huahine had destroyed their idols and become worshippers of Jehovah, resolved that they would do the same. They understood, however, the doctrines and spirit of Christianity very imperfectly, and but little was known of their moral condition until the year 1818, when Mr. Davies, while on a voyage to Tahiti, was driven out of his course and obliged to take shelter at Tabuaemanu. During his

stay of nine weeks on the island, Mr. Davies made unwearied exertions to communicate to the natives a knowledge of the way of salvation, and on his departure appointed two of the best informed among them to act as teachers to the rest. In 1819, nearly all the inhabitants of this island, with their chief, removed to Huahine for the purpose of receiving religious instruction. With a few exceptions they were regular in their attendance on divine worship, and at the schools, and a number of them became candidates for baptism. In the following year they returned to their own island; but the impressions which had been made on their minds during their residence at Huahine were not effaced, and their subsequent conduct proved that they had not heard the Gospel in vain.

Mr. Barff visited this island in 1822, and found the inhabitants living together in great harmony, and diligently endeavoring to improve in knowledge. Those who had been received while at Huahine, as candidates for baptism, continued to act consistently with their profession, and frequently met together to exhort each other to love and good works. During his stay at Tabuaemanu, Mr. Barff baptized fifty-four adults, and thirty children. Two native teachers from the church at Huahine were appointed to labor among them, and on the departure of Mr. Barff nearly all the inhabitants placed themselves under their instruction. In 1823, a church of thirty-one members was formed at this station, to which thirty-five more were added in 1825. In 1833, Mr. Barff found the

outward appearance of the settlement greatly improved by the erection of houses built after the European manner, with neat and well cultivated gardens. The judicious labors of the native teachers had been followed with the divine blessing, and order, harmony, and industry prevailed. A new chapel had also been built, and dedicated to the worship of God. In 1836, the church had increased to ninety members, and there were in the school seventy-six children. All the adults were under instruction, and most of them had learned to read the Scriptures.

Near the close of the year 1821, the Mission in the Georgian Islands experienced a heavy bereavement in the decease of the king Pomare II. His disease was a dropsical complaint to which he had long been subject. A short account of his personal appearance and character will, we think, be acceptable to our readers. He was the son of Pomare and Idia, and was originally called Otoo or Otu. He was upwards of six feet high, well built, and of a commanding appearance. His head was generally bent forward, and he seldom walked erect. His complexion was tawny, but not dark. His countenance, usually heavy, was indicative of his disposition. He was indolent in his habits, but inquisitive, attentive, and thoughtful. In his inquiries, he was patient and laborious, and his questions often showed a great degree of ingenuity. Though he was not fond of society, his humor made him a pleasant companion. In mental application, Pomare exceeded every other

**Tahitian.** Had he enjoyed the advantages of a liberal education, and been free from practices which seriously retarded his progress, it is probable that the development of his intellect would have shown that it was of a very high order. From the early visitors to Tahiti, Pomare had heard much of king George, and his constant desire seemed to be to make the British Sovereign his model. He was one day walking with great dignity in the company of the missionaries, when he suddenly stopped and inquired, "Does king George walk in this way?" His desire to learn to read and write has already been mentioned, and also the zeal with which he applied himself to the work, so difficult at his age, of acquiring these arts. He was particularly fond of writing, and learned to use the pen with great facility. In 1807, he wrote a letter to the Missionary Society, which was translated by the missionaries. He then copied the translation, and both, subscribed by himself, were sent to London. The letter was signed, "Pomare, King of Tahiti," and directed to "My Friends, the Missionary Society, London." Pomare kept a regular journal, and wrote down every text of Scripture that he heard. After the introduction of writing among the people, he maintained an extensive correspondence. He prepared the first code of laws for his kingdom, transcribed them in a fair hand, and promulgated them with his own voice. To the missionaries he rendered very important aid in the translation of the Scriptures, and copied out many portions before they



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adherence, amidst the greatest reproach, to the profession of his faith in Christianity, secured for him their esteem. In his last illness, he was visited by one of the missionaries, who reminded him of the number and magnitude of his sins, and directed him to Jesus Christ for pardon. His reply was, "Jesus Christ alone," and shortly afterwards he expired.

Pomare was succeeded in the government by his son Pomare III., who was crowned king on the 21st of April, 1824. In order that the people might witness the ceremonies on this occasion, a stone platform sixty feet square was erected, upon which was another smaller platform, where the coronation was to take place. The procession was preceded by two native girls who strewed the path with flowers. Mahine, the chief of Huahine, nominally one of the judges of Tahiti, carried a large Bible, and was attended by the deputation from the Missionary Society, who were then at Tahiti, and by the resident missionaries. The young king, seated on a chair, was borne by four youthful chieftains, while an equal number supported a canopy over his head. When they reached the platform, the king was seated in the coronation chair, and before him was a table on which the crown, the Bible, and the code of laws were placed. As the young king was only *four years of age*, and of course unable to speak for himself, Mr. Nott answered for him. When he was asked if he promised to govern the people with justice and mercy, agreeably to the laws of God, Mr. Nott placed

the crown on his head, and pronounced a benediction on the young ruler. Mr. Darling then presented him with a Bible, accompanying the present with a suitable address. Immediately after the close of this ceremony, a herald proclaimed pardon to all who were under the sentence of the law. Every exile was invited to return, and all were exhorted to become good members of society. The assembly then repaired to the Royal Mission Chapel, where divine service was performed, and the ceremony concluded. This was the first Christian coronation in the South Sea Islands. Pomare was soon afterwards placed at the South Sea Academy\* under the care of Mr. and Mrs. Orsmond, for the purpose of receiving with the children of the missionaries a systematic education. But the hopes of his parents and friends respecting him were soon blasted. He was attacked in December, 1826, with a disease which soon terminated in death.

A daughter of Pomare II. about sixteen years of age, succeeded to the government. She was afterwards married to a young chief of Tahaa, to whom

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\* The South Sea Academy was established in March, 1824 at Eimeo by the Deputation from the Missionary Society "Its primary design was to furnish a suitable, and so far as circumstances would permit, a liberal education to the children of the missionaries; such an education as is calculated to prepare them to fill useful situations in future life. Native children also of piety and talent had access to its advantages, and it was designed as preparatory to a seminary for training native pastors to fill different stations in the South Sea Islands."

her father had given his own name, so that Pomare is still the regal name.

For several years from this time, the facts which can be gathered from the reports of the missionaries respecting the progress of the Gospel in these islands, possess but little interest. It would seem, however, that there was among the natives a gradual advance in civilization, and in the acquisition of religious knowledge. We shall introduce here the testimony of one of the Chaplains of the United States' Navy, and of the Commander of a British man-of-war.

In 1829, nineteen years after the natives became Christians, the Rev. Mr. Stewart visited the Georgian Islands, as Chaplain of the United States' Frigate Vincennes. After giving an account of the schools, and the public services on the Sabbath, he adds, "A single glance around was sufficient to convince the most skeptical observer of the success and benefit of missions to the heathen; for it could not be made without meeting the plainest demonstration, that such can be rescued from all the rudeness and wildness of their original condition, can be brought to a state of cleanliness and modesty in their personal appearance, can be taught to read and write; for many, besides the intelligent and familiar use of the Scriptures and their hymn-book, took notes in pencil of the sermon delivered; in a word can be transformed into all that civilization and Christianity vouchsafes to man."\*

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\* Stewart's Journal, ii. 26.

In April, 1830, Tahiti and Eimeo were visited by Captain Waldegrave of the *Seringapatam*. In reference to the prosperity of the people, he said, "At both these islands we had the pleasure of finding every missionary at his post, and of visiting every school, and entering every church in these islands. I can truly state that what I witnessed there, gave me and every officer who had the opportunity of seeing it, the most sincere gratification. The first Sunday after our arrival I visited the school at half past six o'clock in the morning, and I there had the pleasure of seeing one hundred and seventeen children of both sexes at their lessons, under the superintendence of Mr. Pritchard. The school continued for one hour, and I never saw children more attentive, or more anxious, apparently, to learn, or pay more respect to their teachers. In the forenoon, I attended church service in the chapel, which I had the pleasure of seeing filled with natives; in the afternoon, I went again to the chapel, which was exceedingly well attended, and I must say that I never saw congregations more attentive, and apparently more impelled by Christian motives, than those with whom I united in divine worship on that day. I must also state, that so far as I had an opportunity of observing the conduct of the natives, it was decorous and respectful, quite in accordance with what we should wish to expect to see in a Christian country." \*

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\* London Missionary Chronicle, June, 1833.

In the commencement of the year 1833, the inhabitants of Tahiti were involved in civil war. It was caused by the marriage of the queen of Tahiti to a second husband, under circumstances which were supposed by many to be contrary to law. The queen had been for several years separated from her former husband, who resided at Tahaa, and was considered as the leader of the opposing party in that island. In the month of December previous, a national assembly of the magistrates of Tahiti was convened, for the purpose of deliberating on the proposed marriage of the queen. The question was submitted to the assembly by one of the chief judges, and after much discussion the meeting was broken up under the general impression that all concurred in the proposal. The marriage was soon after publicly celebrated. When the people of Eimeo heard that the marriage had taken place, a large number of them went over to Tahiti to protest against it, and insisted on bringing to trial Paofai, the judge who had proposed it, and as they supposed induced the people to agree to it. They were told that the nation had given its sanction to the union before the marriage took place, but as they still insisted on bringing the chief judge to trial, they were themselves impeached, tried, pronounced guilty of disaffection to the government, and sentenced to public labor.

For some time the missionaries hoped that the affair would be terminated without bloodshed, but the tranquillity of the island was destroyed, and the excited

feelings of the natives did not permit them to be swayed by argument. A battle was fought between the two parties, which resulted in the defeat of the insurgents.

The cause of this war as well as of many other evils was the increased quantity of ardent spirits brought into the Islands. Intemperance had become common to an alarming extent, but by the efforts of the missionaries the use of spirituous liquors was considerably diminished. Peace was at length restored to the islands, and the missionaries permitted to resume their labors which had for a time been interrupted.

In August, 1834, at a meeting of the principal men of Tahiti and Eimeo, it was proposed by the queen and agreed to by all parties, that in future all should attend the house of God on the Sabbath, and that the church members and all the children should attend school. From that time public service on the Sabbath was crowded, and the schools well attended.

In the latter part of the summer of 1835, the hearts of the missionaries were greatly encouraged by a spirit of inquiry which seemed to be awakened among the people. Several who had until a short time previous evinced an utter indifference to the subject of religion, came forward expressing repentance for their sins. At first this number was small, but in December it increased greatly, and the people came in companies of ten, twenty, and thirty at a time to inquire what they must do to be saved. "These," says one of the missionaries, "would give me no rest, but pressed me

with importunity at all times in the day, morning, noon, and night ; and often, after I had been spending a considerable time with them, instructing, exhorting, and examining them, preparatory to baptism and communion with the church, they would still follow me home, as if unwilling to attend to any other subject." Some of these inquirers were wild men and women from the mountains, whom the grace of God had made tame and tractable.

Many of the members of the church were accustomed to attend the meetings for inquirers, and those who were old and infirm were often seen creeping along the beach with tottering steps, and leaning on a staff as they approached the chapel. Among those who desired to be admitted to church fellowship were the queen, her husband, and her mother.

At Papara also, where Mr. Davies was stationed, the same interest was exhibited, and many were hopefully converted.

In December of this year, the translation of the Scriptures into the Tahitian language was completed. As it was thought advisable that the translation should be printed in London, and as the health of Mr. Nott was such as to make a voyage desirable, he determined to visit England, and if possible to accomplish the printing of the Scriptures in Tahitian. When it was made known to the people that Mr. Nott was about to leave them, in order to forward the printing of the Scriptures in their own language, they desired to know why he could not send the copy of the



Scriptures to England to be printed, without going himself. "To get the Word of God printed," they said, "is a very good thing, but can it not be done without your leaving us?" "You are," said they, "our teacher, our spiritual father, and the guide of the Royal Family also, and how can we do without you?" Notwithstanding these objections, Mr. and Mrs. Nott sailed from Tahiti, and in June, 1836, arrived in London. In February, 1838, three thousand Bibles and Testaments had been printed in Tahitian, and Mr. Nott returned to the Islands.

In a letter from the missionaries who were sent to the Navigators' Islands, dated at Tahiti April 22d, 1836, they remark, "As regards Tahiti, after all defection, and deduction on other grounds, we have seen and heard much that cheers us, and calls upon us to thank God, and take courage. That there are nearly two thousand natives in church fellowship; that two thirds of the people can read; that a great number of them have learned to write; and that the schools and chapels are well attended; these are broad, significant, and encouraging facts. We cannot describe the feelings with which we witnessed the native services on the Sabbath day. The morning service was attended by nearly one thousand people, and we had proof, at a subsequent examination, that many of them are discriminating, and not forgetful hearers of the word." \*

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\* London Missionary Chronicle, March, 1837.

In the fall of 1836, an attempt was made by the Catholics to introduce their religion into the Georgian Islands. On the 21st of November, a Mr. William Hamilton in a small schooner from Gambier's Island, where the Pope has a missionary establishment, anchored at Tautira, a retired place on the eastern side of Tahiti, about thirty miles from the principal port, and landed three Catholics, two priests and a carpenter. The only port of importance on the island is Wilke's Harbor, the residence of the queen and the principal chiefs. Aware that the government would not be in favor of their proposed operations, the Catholics as well as the Captain preferred to land at a less frequented port. After passing round the island and surveying it attentively, they arrived at Wilke's Harbor, where they were received and entertained by Mr. Moerenhaut, the American Consul, who is himself a Catholic. Although the laws of Tahiti expressly forbid any foreigner to remain on the island without permission from the queen and governors, Mr. Moerenhaut promised to protect the Catholics as long as they wished to stay. On the 26th of November, the priests, accompanied by the Consul, had an interview with the queen, at which Mr. Pritchard, one of the resident missionaries, was present by request of Her Majesty, to act as interpreter.

The priests, after telling the queen that all the land was to be hers, and that they had only come to teach the Word of God, presented her with a silk shawl. They also offered her some gold, hoping by this

means to induce her to agree to their proposals. But the queen rejected the money, and desired that the laws might be read. The priests, however, refused to hear them, and finding that there was no hope of success with the queen, they hastily took their departure. A messenger was immediately despatched by order of Her Majesty requesting them not to repeat their visit, and informing them that she would not allow them to remain in Tahiti. She also requested Mr. Pritchard to send the American Consul a copy of the laws, and to inform him of her pleasure respecting the foreigners. In a letter addressed to the priests, she charged them *not to remain on the island*. "It is not agreeable to myself or the governors," said she, "that you should remain. Peace be with you in going away." The reason assigned by the queen for her unwillingness to receive the Catholics was, that the people had already missionaries of their own, by whom they had all been instructed.

On the 12th of December, the schooner in which the foreigners came being ready for sea, the queen wrote a second letter to them, and repeated her desire that they should immediately leave the island. But the priests having been in the meanwhile furnished by the American Consul with a house, locked themselves in, and refused entrance to any one. The vessel was therefore detained twenty-four hours, and the house surrounded by officers of the queen waiting for the priests to come out. The cottage being very

low, the officers at last lifted up the thatch, and three of the natives went over the wall, unlocked the door, led out the priests, and by the assistance of the officers, put them and their property on board the vessel, which immediately left the island.

The next day the Consul addressed a letter to the queen, complaining "that *his consulate* had been broken open, that the Catholics under his protection had been taken away, that the American flag had been insulted, and that he should not hoist it again until a man-of-war should arrive to reinstate him in his office."

In January, 1837, a second attempt was made by the Catholics to establish their religion in Tahiti. On the 27th of that month, the American Brig Columbo, of Boston, commanded by Captain Williams, brought to that island two priests. Having failed to accomplish their object on their first visit, the Catholics had formed a new plan to introduce their religion, and for this purpose had secured the co-operation of Captain Williams. As soon as the Columbo came to anchor, the government sent a letter to the Captain, containing a copy of the laws, and calling his special attention to the article respecting the landing of passengers. On the reception of this letter, the Captain immediately wrote to the queen, requesting permission to land his passengers, and the first application having been refused, repeated his request, stating that the priests were bound to Valparaiso, and that they only wished to stop at

Tahiti for a few days, till they could find a conveyance to that port. He also stated that if the queen did not allow the priests to land at Tahiti, he should be obliged to carry them to India, whither he himself was bound. But the queen still withheld her assent. A third letter was then addressed to her by Captain Williams, in which he stated that if she did not give him permission to land his passengers by the 31st of January, he should then land them without permission, and that if she forced them on board again, he should remain at anchor and charge her \$50 a day for his vessel, and that if he was compelled to take them to Valparaiso he should demand from Her Majesty by the first man-of-war the sum of \$2,000 for the injury done to his voyage in going so much out of his way. Many threats were used, but all in vain. The queen and governors were, however, much perplexed, and addressed a letter to the American Consul requesting him to interfere and send away the Brig. To this the Consul replied that he should not comply with her request, but should defend the proceedings of the Captain against the government.

On the morning of the 31st of January, Captain Williams ordered the priests to be set on shore. The natives, by command of the queen, waded into the water to prevent the boat from landing, but offered no violence. The Captain, perceiving that all further attempts would be in vain, directed that his boat should return to the vessel, and the Brig soon after sailed, carrying away the priests. Both the Consul

and the Captain were greatly enraged, and the latter, on leaving Tahiti, threatened to send immediately from Valparaiso a man-of-war to enforce by violent measures his demand of \$2,000 from the queen.


In the investigations connected with this transaction, a fact was ascertained which plainly showed the intention of the priests to remain at Tahiti, and not to proceed to Valparaiso as the Captain had stated. It appeared that at Gambier's Island, where they had stopped before going to Tahiti, there was a French vessel bound direct to Valparaiso, on board of which, had the priests desired it, they might have taken a passage. Another circumstance which confirmed the belief that the Catholics designed to establish themselves in Tahiti, was the statement of the second officer of the Columbo to Mr. Pritchard, one of the missionaries. He said that the Brig was bound "*direct to Valparaiso*" and added that there were on board two Catholic priests, whom, if not allowed to land at Tahiti, the Captain had engaged to take to Valparaiso.

In connection with these facts it ought perhaps to be mentioned, that the carpenter who accompanied the priests to Tahiti, on account of his being a layman, was permitted to remain on the island. He immediately commenced operations, and prosecuted them so successfully, that in the course of three months after his arrival, he had completed a *bowling alley* for the use of seamen and the natives. This is probably the first establishment for gambling ever erected at Tahiti.

Soon after the events which have been related, the queen of Tahiti addressed a letter to President Van Buren, informing him of the conduct of the Consul in regard to the Catholics, and requesting that he might be removed from office. With a promptness which does him honor, the President displaced him, and appointed Samuel R. Blackley in his room.\*

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\* The English and American prints for 1839, contain accounts of a visit of the French frigate *La Venus* to Tahiti, in consequence of the refusal of the natives to receive the Catholic missionaries. It is stated that Mr. Moerenhaut was rewarded for his zeal with the French Consulate, that the *Venus* was ordered to proceed from the South American station to punish the insults offered at Tahiti to the subjects of His Most Christian Majesty,—that the Captain on his arrival ordered the Queen to send on board his frigate \$2,000; to write to the King of France a humble letter of apology, and to permit all French subjects to reside hereafter on the island, on the most favorable terms. It is further stated that the deck of the frigate having been cleared for action, the requisitions which have been specified, as well as some others, were enforced by threats of the immediate destruction of the town, in case they were not complied with; and that the Queen was obliged to borrow the money to meet this unexpected demand. These acts of high handed oppression, which are as contrary to the laws of nations and the plainest principles of justice, as they are derogatory to the honor of the French name, are the more readily believed to be correctly stated, because an outrage in every respect similar, has since been committed by the French frigate *L'Artemise*, at the Sandwich Islands. But as authentic documents to substantiate the particulars of the transaction, are not at hand, the substance of the account is here given, as originally published in the English papers.



We shall close this account of the Georgian Islands with an extract from a letter from Captain Hervey, master of a whaling vessel, dated Tabiti, May 5th, 1839. "This is the most civilized place," says Captain H., "that I have been at in the South Seas; it is governed by a queen, daughter of old Pomare, a dignified young lady about twenty-five years of age. They have a good code of laws; no spirits whatever are allowed to be landed on the island; therefore the sailors have no chance of getting drunk, and are all in an orderly state, and work goes on properly. It is one of the most gratifying sights the eye can witness on a Sunday in their church, which holds about five thousand, to see the queen near the pulpit, and all her subjects around her decently apparelled, and in seemingly pure devotion. I really never felt such a conviction of the great benefit of missionary labors before. The women are all dressed in bonnets after the fashion of some years back. Their attire is as near the English as they can copy." \*

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\* London Missionary Chronicle, December, 1839.



## CHAPTER X.

### INTRODUCTION OF THE GOSPEL INTO THE LEEWARD OR SOCIETY ISLANDS.

Station commenced at Huahine—Renunciation of idolatry—Destruction of the gods—Attack on the Christians—Defeat of the idolaters—Clemency of the victors—Station commenced at Raiatea—Printing office at Huahine—Translation of the Scriptures—Change in the habits of the natives—Cultivation of the Cotton Plant—Abandonment of the Plantation—Manufacture of Sugar—Missionary Society formed in Huahine—Change in the appearance of Raiatea—Erection of dwellings—Ingenuity of the natives—New Chapels in Raiatea and Huahine—Schools—Improvement in the Females—Adoption of the English mode of dress.

It has been stated in a preceding Chapter that when the missionaries were obliged to flee from Tahiti, in 1808, several of them took refuge in Huahine, and remained there till their departure for Port Jackson. In 1814, after the return of the missionaries to the Georgian Islands, Messrs. Nott and Hayward, who had before visited Huahine and Raiatea, made a second visit to those islands and also to the neighboring island of Tahaa. Wherever they went they were welcomed and entertained with hospitality. The inhabitants frequently assembled to hear their in-

ions, and many listened with attention and earnest seriousness to the tidings of salvation by the of Christ.

the autumn of the same year, Mr. Wilson and re, while sailing from Eimeo, were driven to island of Huahine, where they were detained for three months by contrary winds. During this Mr. Wilson was employed in preaching the Gospel to the natives, and Pomare exerted all his influence to induce them to abandon their idols, and receive Christianity. It was not, however, till 1818, the arrival of a reinforcement of missionaries from England, that a mission was commenced in the Society, or (as they are more frequently called when spoken of in connection with Tahiti and Eimeo) the Leeward Islands. In June of this year, Messrs. Davidson, Williams, Orsmond, and Ellis, accompanied by a number of the principal chiefs of Eimeo, sailed from that island to Huahine for this purpose. On arriving, the missionaries found that with one or two exceptions the natives had renounced idolatry, and, in profession at least, had become Christians. Infanticide, and some of the most degrading vices had discontinued. The people, however, were not fully acquainted with the nature of Christianity, and were only partially under the influence of its restraints. The outward change which had taken place was owing to the example and efforts of Pomare, the king of Raiatea, and certain other chiefs who had been with him at Tahiti and Eimeo.

These chiefs while living with Pomare at Eimeo, in the hope of assisting him in the recovery of his authority in Tahiti, had become deeply impressed by his conversation, and by the efforts of the missionaries. They had attended the school and public worship, and several of them gave evidence of having sincerely embraced the Christian religion. Returning afterwards to their own islands, they earnestly requested that teachers and books might be sent them. Soon after his return, Tamatoa publicly renounced his idols and declared himself a believer in Jehovah and Jesus Christ. Several of the chiefs and a number of the people followed his example. Here, however, as in Tahiti, the idolatrous chiefs and inhabitants resorted to arms in defence of the gods. Exasperated at the destruction of Oro, their great national idol, they determined to make war upon the Christians and to put them all to death. Having erected a house, and enclosed it with the trunks of cocoanut and bread-fruit trees, they resolved to thrust the Christians into it, and burn them alive. Tamatoa sent frequent overtures of peace, but the invariable reply was, "There is no peace for god-burners, until they have felt the effects of the fire which destroyed Oro." The attack was made by the idolaters in canoes. Early in the morning of the day fixed on for the accomplishment of their design, the heathen party "with flying banners, the shout of the warriors, and the sound of the trumpet-shell, bore down in an imposing attitude upon the affrighted

Christians, while they on their bended knees were supplicating the protection of God against the fury of their enemies, whose numbers, whose frightful preparations, and superstitious madness, rendered them peculiarly formidable." While the idolaters were landing, the Christians rushed to the shore, and extended their little army as far as it would reach. The boldness of this movement was unexpected, and filled the assailants with consternation. After a short resistance, they threw away their arms and fled for their lives, expecting to meet with the same barbarous treatment which they would have inflicted had they been the conquerors. Perceiving, however, that those who had fallen into the hands of the Christians sustained no injury, they voluntarily came forward and threw themselves on the mercy of the victors. As the prisoners were conducted into the presence of the chief, a herald, who stood by his side, shouted, "Welcome! welcome! you are saved by Jesus, and the influence of the religion of mercy which we have embraced!" When the chief who had led the heathen party was taken, and conducted, pale and trembling, into the presence of Tamatoa, he exclaimed, "Am I dead?" His fears were, however, soon dissipated by the reply, "No, brother; cease to tremble; you are saved by Jesus!" Not content with sparing the lives of the prisoners, the Christians soon prepared a feast for them, consisting of a hundred baked pigs, and a large quantity of bread-fruit. But so overcome were the prisoners by the kindness

with which they were treated, that but few of them were able to partake of the food. While they were seated at the table, one of them rose, and declared his determination never again to worship the god who could not protect them in the hour of danger. "We were," said he, "four times the number of the praying people, yet they have conquered us with the greatest ease. Jehovah is the true God. Had he conquered them, they would at this moment have been burning in the house we made strong for that purpose. But, instead of injuring us or our wives and children, they have prepared for us this sumptuous feast. Theirs is a religion of mercy. I will go and unite myself to this people." A similar feeling seemed to pervade the whole company. That very night they bowed their knees, and united with the Christians in returning thanks to God for the victory he had given them. On the following morning, the Christians and the heathen joined their efforts to demolish the gods and maraes, and three days after the battle every vestige of idolatry was destroyed.

The inhabitants of Tahaa, Borabora, and Huahine soon followed the example of the Raiateans, demolishing their temples and burning their gods. A number of the chiefs and people of Borabora and Raiatea visited Maurua, the most westerly of the Society Islands, and succeeded in persuading the inhabitants to destroy their temples and idols. The reign of idolatry in this group was now at an end. In one year the system of false worship, which had

long prevailed, was abolished and most of the people adopted the external forms of Christianity. A few of those who had been to Eimeo had acquired the elements of reading, and some had learned to repeat the lessons in the spelling book. With these exceptions, however, the people, though they discontinued their superstitious ceremonies and built a house for the worship of God, were yet uncivilized heathen.

Soon after the arrival of the missionaries at Huahine, they were visited by Tamatoa, the king of Raiatea, and a number of chiefs from that island, and from Tahaa and Borabora. The object of the visit was to persuade some of the missionaries to remove to these islands. Mai, the king of Borabora, had before written to them, reminding them that Jesus Christ and his Apostles did not confine themselves to one section of country, but, in order that as many as possible might receive their instructions, travelled about visiting different places. Though the missionaries had previously determined to remain at one station, that they might aid each other in acquiring the language, the request of the chiefs was so urgent, that two of them, Messrs. Williams and Threlkeld, felt it to be their duty to accompany Tamatoa to Raiatea.

Scarcely had the missionaries at Huahine provided themselves with comfortable habitations, when the supply of books brought from Eimeo was found unequal to the increasing demand, and it became necessary to erect a printing office. Two of the

missionaries were employed in preaching to the people, and in translating the Gospels of Matthew and John into the native language, while the others were engaged in the establishment of schools and in the publication of books. Although the principal object of the missionaries was to elevate the social and religious character of the natives, they were not wanting in exertions to increase their temporal comforts. Often did they endeavor to raise them from their abject and wretched modes of life, and to induce them to build more comfortable dwellings, and to adopt as far as possible the conveniences of Europeans. But while the inhabitants continued heathen their efforts were wholly unavailing. As soon, however, as the change in their views and feelings, which we have described, took place, a corresponding change in their habits was also apparent. Learning from the Scriptures that idleness is opposed to the principles of Christianity, they became disposed to follow the recommendations of their teachers, and not only erected for themselves comfortable dwellings, but adopted the social and domestic habits of the missionaries. That motives to industry might not be wanting, it was also proposed to turn their attention to the cultivation of the cotton plant, in exchange for which a variety of articles could be obtained from Port Jackson and England. Accordingly a large piece of ground was cleared and planted with cotton seeds. The progress of the young plants was watched with the greatest care, and when the

first crop was ready for gathering, it was picked and packed in boxes for sale. Judging from its bulk, the natives had formed too high an estimate of its value, and when they found that a large quantity weighed only two or three pounds and that a proportionate price was offered, they were greatly disappointed. This circumstance, together with the length of time and the constant attention that a cotton plantation required, before any return could be received, discouraged them from continuing its culture. They preferred to cultivate such vegetables as they could dispose of, when vessels in want of refreshments stopped at the Islands, and receive cloth or some other article in return.

Soon after the abandonment of the cotton plantation, the missionaries at the Leeward Islands had occasion to visit Tahiti and Eimeo, where they were detained for two weeks. During this time they obtained from Mr. Gyles much valuable information relative to the culture of the cane and the manufacture of sugar, and after their return to Huahine they planted the ground which had been enclosed for a cotton garden with sugar cane, and recommended the cultivation of it to the natives. With their assistance a mill was subsequently erected, and some of the machinery and boilers which had been sent out by the Missionary Society having been brought to Huahine, an attempt was made to manufacture sugar. To the surprise and gratification of the missionaries as well as of the natives, the experiment was successful.



Encouraged by the success that had attended their own efforts, the missionaries recommended to the natives to direct their attention to the manufacture of this article, by which means they might not only obtain sugar for their own use but for barter with shipping. Several of the chiefs soon began to cultivate the cane, and the people gradually became so well acquainted with the process as to be able to boil it themselves. The missionaries in Raiatea also erected a mill, cultivated a quantity of cane, made sugar themselves, and taught the islanders to do the same. Although many circumstances have hitherto prevented the culture of the cane from being extensively introduced, the chiefs and many of the people make sugar for their own use, and have occasionally supplied captains of ships. And as the natives have obtained a knowledge of the process of manufacturing the article, it is believed that it will prove an important and a permanent advantage.

In the autumn of this year, some of the chiefs of Huahine and Raiatea, who had been present at the formation of the Tahitian Missionary Society, proposed that a similar society should be formed in Huahine. Accordingly a day was fixed, on which a public meeting was to be held for its establishment. On the 6th of October, 1818, the missionaries of Huahine and those from Raiatea, accompanied by the chiefs and a crowd of people, repaired to the chapel. The place was soon filled, and such numbers were unable to gain admission that it was necessary

take down one of the ends of the house, that all who were assembled might hear. In the forenoon a sermon was preached, and in the afternoon the people were addressed by Mahine, the chief of Huahine, and others, on the advantages which they had derived from the Gospel, the destitute state of those who had not received it, and the obligation they were under to extend it to them. The plan adopted was that each person who was disposed should annually prepare a small quantity of cocoanut oil, which should be collected, sent to England, and sold to aid the Society which had sent them missionaries.

The missionaries at Raiatea applied themselves so diligently to the acquisition of the language, that in the course of a few months after their arrival they were able to preach to the natives. The congregations on the Sabbath were large and attentive, and the school which they had established was in a flourishing condition. Early in this year, Messrs. Moff and Ellis, from Huahine, visited the missionary station at Raiatea. As they approached the shore, crowds of natives, who had been watching them for some time, waded into the sea to welcome them. Before the missionaries were aware of their design, more than twenty stout men had lifted the boat out of the water, and raised it on their shoulders. In this elevated situation, amidst the shouts of the warriors and the acclamations of the multitude on shore, they were carried first to the beach, and then to the yard in front of the king's house, where they

were set down safe upon the pavement. The missionaries were delighted with the change which had been wrought in the habits and appearance of the people of Raiatea through the instrumentality of their brethren. A carpenter's shop had been erected, the forge was in daily operation, and a large place of worship was building. A school had been established which was in a flourishing condition, and on the Sabbath a numerous and attentive congregation met for public worship. The missionaries had erected dwellings for themselves, the frame work of which was of wood, wattled, and plastered with lime made of coral. "It was my determination, when I left England," says Mr. Williams, "to have as respectable a dwelling as I could erect, for the missionary does not go to barbarize himself, but to civilize the heathen. He ought not therefore to sink down to their standard but to elevate them to his."

A house similar to that of Mr. Williams was soon after built for Tamatoa, which was the first of the kind erected for their own abode by any of the natives of the South Sea Islands. A plastered house was soon after finished on the island of Huahine, in the district of Fare. The success of the individuals who had built houses encouraged others to follow their example, and the settlements in the Leeward Islands soon began to assume a new aspect. So much patience and perseverance, however, were requisite in the building of a house, that the missionaries often found great difficulty in persuading the people to

continue their labors, even after they had commenced. As there were not among them any regular carpenters or masons, it was no easy matter for them to build framed houses. Every man had to go to the woods or the mountains and cut down trees for timber, which, after they had been shaped for posts, he removed to the place where his house was to be built. When the frame, door-way, and windows were finished, he had again to go to the woods for branches of the hibiscus for the roof. The leaves of the pardanus were next gathered, soaked, and sewed on reeds, and with these the roof was thatched. A large pile of fire-wood was then prepared, a pit was dug, a quantity of coral collected, burned, and mixed with sand, so as to form mortar with which to wattle the walls and partitions of the house. Another journey to the mountains was now necessary for trees, to be sawn or split into boards for flooring the rooms, making doors and shutters. In the construction of these last, the progress of the natives was somewhat retarded by the want of nails. But their invention and perseverance at length overcame the difficulty, and they constructed their doors by fastening together three upright boards about six feet long, by means of three narrow cross-pieces, one at each end, the other in the middle. These cross-pieces were fastened to the long boards by strong wooden pegs, and so determined were they to supply by the number of pegs what they wanted in strength, that fifty or sixty of them were sometimes driven through one of the cross-pieces, into the boards

which formed the door. In the same way the floors were fastened to the sleepers, though the pins used for this purpose were much larger than the nails in a house floor. In hanging the doors the ingenuity of the natives was again put in requisition. Unable to procure iron hinges, they substituted pieces of the skin of animals, or leather procured from ships; but these soon broke, and wooden hinges were contrived, which, though made with great care and the joints neatly fitted, had a clumsy appearance, and were easily broken. It was many years before even the chiefs were able to procure iron hinges. The satisfaction of those whose houses were completed was proportionate to the labor bestowed in building them, and the comfort enjoyed by the occupants of these new habitations made them sometimes ready to doubt whether they were the same people, who had been contented in their former dwellings surrounded by animals and vermin.

While these domestic improvements were going on in the islands of Huahine and Raiatea, the people of these islands were also occupied in building chapels for the worship of God. The edifice erected for this purpose in Raiatea was more than one hundred feet in length and forty-two feet in width. It was completed and opened for divine service, early in the year 1820, when upwards of 2,400 inhabitants of that and the adjacent islands assembled within its walls. By the ingenuity of the missionaries it was subsequently furnished with a rustic set of chandeliers, the frames

of which were of light wood, and opaque cocoanut shells. On the night when the chapel was first illuminated, the natives as they entered, involuntarily stopped to gaze, and few proceeded to their seats without an exclamation of surprise or admiration. The chapel in Huahine, one hundred feet long and sixty wide, was also finished and opened in May of this year. The walls were plastered within and without, and the windows closed with sliding shutters. All classes had cheerfully united in the work, and the king of the island, with his son, a youth of seventeen, were daily employed in directing the laborers or using the plane and chisel themselves.

As soon as the new chapel in Huahine was finished, the building which had been previously used for that purpose was converted into a school-house. Two other buildings were afterwards erected, one for the boys' school and the other for the girls'. These, when finished, greatly facilitated the instruction of the people, encouraging many to attend who had before been deterred by want of suitable accommodations. Schools were also established in the other islands of the group, and the improvement of the pupils became daily more and more perceptible. The same eagerness to obtain books was manifested here as in the Windward Islands, and nothing could exceed the delight with which the treasure was received by those who were so fortunate as to obtain one.

While the erection of dwellings, chapels, and school-houses, and the cultivation of gardens were

rapidly changing the aspect of the settlements at Huahine and Raiatea, an alteration no less perceptible was taking place in the appearance of the natives themselves. Here, as in the Georgian Islands, the females began to rise from the state of degradation in which they had been so long held, to the enjoyment of the comforts of domestic life, and the pleasure resulting from the cultivation of their minds. Having learned to read the Scriptures, and to write in their own language, they became anxious to engage in the employments appropriate to their sex. In Huahine two of the missionaries' wives spent every afternoon in teaching the females to sew, and they soon had the satisfaction of seeing a commendable degree of improvement. The desire to obtain foreign clothing became very strong, and as soon as one article was procured it was immediately worn, without waiting for a complete dress. This fondness for variety was evinced also by the men, and sometimes in such a manner as to give them an exceedingly ludicrous appearance. "I have seen," says a missionary, "a stocking sometimes on the leg, and sometimes on the arm, and a pair of pantaloons worn one part of the day in a proper manner, and during another part thrown over the shoulders, the arms of the wearer stretched through the legs, and the waistband buttoned round the chest." Those who were furnished with an entire suit, at first arranged the articles so unskillfully on their persons, that it was impossible to behold them without smiling. For instance, a tall man was

sometimes seen with a hat and shoes on, a long, dark surtout, with the collar turned up, and buttoned up to his chin, and over it a white shirt, the collar buttoned, the bosom open, and the sleeves drawn up to the elbows. The reason assigned for his singular appearance was, that the shirt was so much shorter than the coat that had it been put on underneath it would not have been seen. Such exhibitions as these, however, only made immediately after the introduction of European clothing. The females manifested some degree of propriety in their dress, and the men soon learned to arrange their apparel in a becoming manner.

The first hats and bonnets worn by the natives were introduced in 1820, by the missionaries at Raiatea, and shortly afterwards they were introduced at Huahine. They were at first made of the inner bark of the canoes of the *purau*, or the leaves of a species of pandanus. The former was white and glossy, the latter brown, and much more durable. When the bonnets were completed, their owners were often at a loss for what seemed a necessary appendage—a riband to tie them with. Their ingenuity, however, soon provided them with various substitutes. A strip of black or red cloth was often used, but ribands of native cloth dyed with showy colors, were in greater demand. Hats and bonnets have now become common at all the islands. They are made entirely by the females, and are sewed together like straw or leghorn. Some time after the adoption of the English dress



in Huahine, the queen and several of the chief women of that island were presented with caps by some ladies in England. Their first appearance in public, with this new article of dress, occasioned much surprise in the attendants and others who were present. After the first astonishment was over, remarks were made on the appearance of the Huahinian ladies in their English caps. Some thought they were designed to keep the head cool, others that the object was to keep it warm, and others supposed the caps were intended to preserve the head from flies and musquitoes. All agreed that they looked very strangely, and the wearers seemed to think so themselves. They looked at one another for some time most significantly, without saying a word, each seeming to wonder whether her head resembled that of her neighbor. As they supposed, however, that it was the custom in England to wear caps, they readily yielded their own private opinion in regard to the convenience of them, and unhesitatingly conformed to the fashion of their English friends.

## CHAPTER XI.

### PROGRESS OF THE GOSPEL IN THE SOCIETY ISLANDS.

Observance of the Sabbath—Private devotions—Sabbath Schools—Public worship—Weekly meetings—First baptism—Revival of religion—Celebration of the Lord's Supper—Improvement in the social condition of the people—Introduction of a code of laws—Insurrection quelled—Execution of the laws—Love of peace—Death of the king's son—Prosperity of Huahine—Increased interest in religion—Missionary meetings—Notice of Mahine.

IN no one respect was the change that has been described in the South Sea Islanders more apparent than in their manner of spending the Sabbath. Their regularity and punctuality in attending public worship has already been noticed. But it was not this alone that impressed a stranger, and led the missionaries to feel that the Sabbath was to them a hallowed day. It was customary for those who resided at a distance from the settlement to repair thither for the Sabbath, that they might enjoy the benefit of religious instruction. On a Saturday afternoon, parties from every direction were seen approaching the missionary station, either by sea or by land. The shore was lined with canoes, and the encampment of natives along the beach presented a scene of bustling activity.

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Their food for the Sabbath was all prepared on Saturday, and carefully placed in baskets. Their calabashes were filled with fresh water, their fruit was gathered, and bundles of the broad hibiscus leaf were collected to serve instead of plates. The dwellings of the natives appeared more than usually neat and clean, and at an early hour the preparations for the Sabbath were completed. Not only was the Sabbath a day of rest from labor and worldly amusements, but no visits were made, and no company entertained;—nor was any fire kindled except in case of sickness. And here, perhaps, it ought to be remarked, that this strict observance of the Sabbath was never ~~directly~~ enjoined by the missionaries. It was the wish of the natives themselves to suspend on that day their ordinary avocations. This was no doubt partly attributable to the example of their teachers, but with many it was probably the result of impressions left on their minds by their former superstitious system. While they were heathen, their religion consisted in a great measure in the strict observance of sacred days, and the punctilious performance of ceremonies. It was natural, therefore, that they should transfer something of this feeling to the Christian Sabbath. Some, however, there were who were undoubtedly actuated by higher and holier motives, and whose reverence for the day was the result of Christian principle. The following instance of conscientious regard for the Sabbath is mentioned by one of the missionaries. On a certain occasion, a

man came to him on Monday, and said he feared he had done wrong. Being asked in what way, he answered that in returning from public worship the preceding day he noticed that the tide, having risen higher than usual, had washed out to sea a large pair of double canoes, which he had left on the beach. His first thought was to take a smaller canoe and bring back the larger ones, but recollecting that it was the Sabbath, and that the Scriptures prohibited any work on that day, he desisted from his purpose. The canoes drifted towards the reef, and were broken on the rocks. Though the man had not saved his canoes by working on the Sabbath, he feared he had sinned by allowing himself to think about the loss he had sustained, which was indeed considerable. A chief of Huahine once asked Mr. Ellis, whether it would be right for him, if he were walking in his garden on the Sabbath day and saw ripe plantains hanging from the trees, to pluck and eat them. "I felt inclined," said he, "to do so last Sabbath, but remembering that I had other fruit gathered, I hesitated—not because I believed it would be in itself sinful, but lest my attendants should notice it and do so too, and it should become a general practice with the people to go to their gardens, and gather fruit to eat on the Sabbath, which would be unfavorable to the proper observance of the day."

The private devotions of the natives on the Sabbath (and the same was true of other days) were finished by sunrise, and soon after, the greater part of the inhabi-

tants assembled for their weekly prayer meeting. Often six or eight hundred persons were present. The meeting was generally conducted by a native, one perhaps who had formerly been an idolatrous priest. The singing of a hymn, and the reading of a portion of Scripture, were followed by prayers which, when we consider that they were offered by those who but a few years before were ignorant and barbarous idolaters, were of the most appropriate and touching character. At eight o'clock, the children assembled in the Sabbath school, where they remained an hour. They were then conducted to the chapel, each class walking in pairs with its teacher. A particular portion of the chapel was assigned to the Sabbath school scholars, and here they all quietly seated themselves, waiting for the commencement of public worship. In the afternoon they again assembled in the schools to read the Scriptures, and to repeat hymns and the catechism. They were also questioned as to their recollection of the morning sermon, and it was often surprising to see the readiness with which they would repeat not only the text, but the divisions, and often the leading thoughts of the discourse. At the close of the school the afternoon worship was held. A weekly lecture was also delivered, which was always well attended. A sea captain, who was present at one of these meetings, says, "The most perfect order reigned the whole time of the service. The devout attention which these poor people paid to what was going forward, and the earnestness with

which they listened to their teacher, would shame an English congregation. I declare, I never saw any thing to equal it ! Objects of the greatest curiosity at all other times, they paid no sort of attention to during the solemnity of their worship. After it was over, crowds, as usual, gathered round to look at our uniforms, to them so new and uncommon. I looked round very often during the sermon, and saw not one of the congregation flag in his attention to it. Every face was directed to the preacher, and each countenance strongly marked with sincerity and pleasure."

A meeting was held every week for the instruction of those who wished to make a public profession of religion ; besides which there were occasional meetings for conversation. At these the natives inquired the meaning of different passages of Scripture, and asked other questions. Miscellaneous subjects were often introduced, and their discussions occasionally assumed a metaphysical character. An inquiry was sometimes made in regard to the seat of the affections and of the intellect, but they more generally referred to something tangible, or to some religious subject in which they were deeply interested. When first instructed in the duty of prayer, they asked, ' Must we not learn to pray in the English language ? Will not God be angry if we should use incorrect expressions in prayer ? If we are interrupted in prayer and our attention is diverted, shall we leave off or continue ? If we should engage in prayer with one who had committed murder, should we not appear

to sanction his crime?' At a later period they asked, 'How can we prevent evil thoughts from coming into our minds when we are praying? How can we engage the heart in prayer?' A father and mother once asked, if it would be right to take their little child to some retired place, and there talk with it and teach it to pray to God? With reference to family prayer, which was regularly observed, they inquired whether Jesus Christ had family prayer with his disciples? 'If the husband is sick or absent, should the wife assemble the family and pray with them? Will not our repentance be more acceptable to God if we rend our garments and cover our heads with ashes? What language was spoken by our first parents? and what was the color of their skin? Did Adam and Eve repent and obtain pardon? How does their crime affect posterity? If God had not forbidden our first parents to eat of the tree of knowledge, would Satan have tempted Eve? What caused the angels in heaven to sin? How did Satan become a wicked spirit? If God is holy and powerful, why does he not kill Satan, and so prevent all the evil of which he is the author?'

The fate of their departed ancestors was to them a subject of painful interest. 'Have none of the former inhabitants of these islands gone to heaven? How shall we be raised from the dead? Will the original parts of every human body be re-united at the resurrection? Shall we know one another in Heaven?' Their questions often referred to the means by which

they might know whether they were Christians. 'How can we attain true repentance and a change of heart? How may we know that we are not deceiving ourselves? How may we be kept from forsaking God and committing sin? How can we be safe from Satan? How can we be secure of admission to Heaven?' \

Although the question was sometimes asked, 'How do you know that the Bible is the word of God?' the reception of the Scriptures as a divine revelation was universal. Says a missionary, "I never knew one who professed himself a Christian inclined to doubt the authority of the Bible." When a measure was recommended, which their teachers thought would be advantageous to them, they would ask, 'What says the Scripture in regard to it? Is there any thing about it in the Word of God?' Such questions as these certainly go very far to prove that the mental capacities of the South Sea Islanders are by no means so limited as has been supposed, and they show also the influence of Christian principles upon the mind and heart.\*

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\* It may be interesting to compare the workings of uncultivated mind among the swarthy inhabitants of the South Sea Islands with the intellectual acuteness exhibited in similar circumstances by the red men of America, among whom Eliot labored in the latter half of the seventeenth century. In these instances, the minds of heathen and savages were subjected to the influence of the new and exciting stimulus which Christianity furnishes. It was natural that the inquiries should take in both cases the same direction, and there is a striking similarity in the shrewdness indicated by the questions. "The minds



The baptism of the first converts in the Leeward Islands took place in Huahine in September, 1819. Mahine, the principal chief of the island, was among the number. The name of every individual was formerly descriptive of some event or quality, as Fanauo, day-born, Fanaupo, night-born, Paari, wise, and many of them were significant of something blasphemous, idolatrous, or impure. Names of this description the missionaries advised the people to renounce, and select those by which in future they wished to be called. Scriptural names were in general chosen by the adults for themselves and their children. After the first baptism, an address,

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of the philosopher and the savage are not so wide apart as is often imagined; they both alike find it difficult to solve the problem of existence. The world is divided between materialists and spiritualists. 'What is a Spirit?' said the Indians of Massachusetts to their apostle. 'Can the soul be inclosed in iron, so that it cannot escape? When Christ arose, whence came his soul?' Every clan had some vague conceptions of immortality. 'Shall I know you in Heaven?' said an inquiring red man. 'Our little children have not sinned; when they die where do they go? Do they in heaven dwell in houses, and what do they do? Do they know things done here on earth?' The origin of moral evil has engaged the minds of the most subtle. 'Why,' demanded the natives on the banks of the Charles, 'why did not God give all men good hearts? Since God is all powerful, why did he not kill the devil that made man so bad?' Of themselves they fell into the mazes of fixed decrees and free-will. 'Doth God know who will repent and believe and who not?' The statesman might have hesitated in his answers to some problems. The ballot-box was to them

on the nature of the ordinance and the duties of those who received it, was printed and widely circulated, apparently with good effect. The weekly meeting for those who desired baptism was continued, and, after the first administration of this rite, the number of those attending it was greatly increased. Many, who had previously been indifferent to religion, now seemed in earnest to obtain it, and not only in Huahine but in the other missionary stations, a general desire to obtain the favor of God seemed to prevail among the people. "Often," says Mr. Ellis, "have we been aroused at break of day,

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a mystery. 'When you choose magistrates, how do you know who are good men, whom you dare trust?' And again, 'If a man be wise and his sachem weak, must he yet obey him?' Cases of casuistry occurred. I will cite but two, one of which at least cannot easily be decided. Eliot preached against polygamy. 'Suppose a man before he knew God,' inquired a convert, 'hath had two wives; the first childless, the second bearing him many sweet children whom he exceedingly loves; which of these two wives is to be put away?' And the question which Kotzebue proposed in a fiction that has found its way across the globe, was in real life put to the pure minded Eliot among the wigwams of Nonantum. 'Suppose a squaw desert and flee from her husband and live with another distant Indian, till hearing the Word, she repents and desires to come again to her husband, who remains still unmarried; shall the husband, upon her repentance, receive her again?' The poet of civilization tells us that happiness is the end of our being. 'How shall I find happiness?' demanded the savage. And Eliot was never tired with this importunity," &c.—*Bancroft's History of the United States*, ii. 95, 96.

by persons coming to inquire what they must do to be saved, how they might obtain the forgiveness of their sins, and the favor of God; expressing their desires to become the people of God and to renounce every practice contrary to Christian consistency." Some were undoubtedly influenced by a desire to be baptized, but with others the event has satisfactorily proved it was not so. Many, who at that time were awakened and professed conversion, have ever since given evidence of being actuated by Christian principle. There were, however, some, though this number was not large, who, having been baptized, were disposed to rest satisfied without making greater attainments. Under these circumstances, it became necessary for the missionaries to lengthen the term of probation for those who wished to be baptized, and in some instances persons have been considered as candidates more than two years. The missionaries preferred, if they should err at all in this matter, to err on the side of carefulness, and their desire to administer baptism to none but those who were proper subjects for it, led them, perhaps, to defer it in some cases longer than was necessary.

This first revival of religion in the Leeward Islands occurred in the years 1819 and 1820. Early in May, 1820, the first Christian church in this group was organized at Huahine, and on the following Sabbath sixteen persons, who gave evidence of being truly pious, united for the first time with the missionaries in the commemoration of the death of Christ.

The whole congregation, amounting to several hundreds, remained to witness this interesting scene, and by their thoughtful and serious countenances evinced how deeply they were affected by it. The annual meeting of the Missionary Society in Huahine was held soon after the formation of the church. The subscriptions were unusually large, amounting to between 3,000 and 4,000 gallons of oil, besides cotton and other articles. In February of the following year, four of the converts, who had long been consistent Christians, were set apart to the office of leacons, and proved valuable assistants to the missionaries. So general had the interest in religious things become, that wherever the people were collected, religion was the topic of conversation. The houses of the missionaries were sometimes thronged at day-break by those whose minds were distressed, and often, after they had retired to rest, some would come to their doors and beg for instruction. A great change had taken place in these once degraded islanders. This change was apparent not only in their manner of keeping the Sabbath, but in their daily intercourse with one another. The aged and the sick, who had formerly been treated with the greatest neglect and cruelty, were now nursed with care by their relatives and children. In some of the islands, benevolent societies were formed among the natives, for the purpose of building houses for the poor, and supplying with food and clothing the sick who had no friends to take care of them. Besides

this, they were visited by persons who read the Scriptures and prayed with them, so that their last days were cheered by the precious consolations of the Gospel. Parental restraint and discipline began also to receive attention. The mothers endeavored to influence their children and gain their affection by kindness. The fathers sometimes resorted to harsher measures. An anecdote is related of one who, when his son had been disobedient, invented a novel expedient to make the boy sensible of his error. Throwing a rope over the ridge-pole of his house, he fastened one end of it to a long basket of coconut leaves, into which he put the boy, and taking hold of the other end of the rope, drew him up to the roof, that he might think on his disobedience and not repeat the offence.

The circumstances attending the introduction of a code of laws at Raiatea are sufficiently remarkable to claim a place in this narrative. Christianity had been welcomed by the chiefs, and its establishment as the religion of the island was desired by the well-disposed part of the community. But there were some abandoned young men who, accustomed as they had been while heathen to live by plunder, did not relish the restraints which Christianity imposed. They entered into a regular conspiracy to overturn the government. In order to accomplish their design, they determined to murder the missionaries, Mr. Williams and Mr. Threlkeld, and Tamatoa, the principal chief. Mr. Williams was in the habit of

going occasionally on Saturday to spend the Sabbath at the neighboring island of Tahaa. Four of the conspirators volunteered their services to convey him thither, and had engaged to throw him into the sea, while their associates at Raiatea promised to despatch Mr. Threlkeld and Tamatoa. A providential, though apparently trivial circumstance, prevented Mr. Williams from leaving the island on the day fixed for the execution of the plot. The boat in which he was to go had been recently repaired and painted, and, not having oil enough, Mr. Williams was under the necessity of using a substitute made from the cocoanut, which prevented the paint from drying, so that when he prepared to launch the boat, he found it unfit for the voyage. The young men were exceedingly anxious that he should go, and came to him several times during the day, but Mr. Williams told them that as the paint was not dry, it was impossible. Thwarted in their plans, they determined on the following day to carry them openly into execution. While Mr. and Mrs. Williams were sitting at dinner, one of the party was sent to their house for that purpose. He was dressed most fantastically, wearing a pair of trowsers as a jacket, and a red shirt instead of trowsers, his head being decorated with leaves. Brandishing in his hand a large carving knife, he danced before the house, crying, "Turn out the hog, let us kill him; turn out the pig, let us cut his throat." Disturbed by his conduct, and not apprehending any danger, Mr. Williams rose from the

table to desire him to desist. On opening the door, he was met by one of his deacons almost breathless with running, who exclaimed "Why do you go out? You are the pig he is calling for, you will be dead in a moment." The deacon then informed him of the danger he had escaped, and of the plot which had just been discovered. On the following day the chiefs held a meeting, and determined to put the four ringleaders to death. The missionaries remonstrated with them, and after a whole day's discussion the chiefs at length yielded, and spared the lives of the conspirators. In the course of conversation, the chiefs inquired what the English people would do under such circumstances. They were informed by the missionaries, that in England there were established laws, by which all offenders were tried before judges appointed for the purpose. They then wished to know what judges and laws were, and when the nature of the office of judge and the character of a code of laws was explained to them, they said "Why cannot we have the same?" A judge was accordingly appointed pro tempore, by whom the criminals were tried, and the ringleaders sentenced to four years' banishment on an uninhabited island.

A code of laws was soon after prepared by the missionaries, and recognized by the chiefs and people of Raiatea as the basis of public justice. It was publicly proclaimed in May, 1820. At a national assembly, held in Huahine in May, 1821, a code of laws similar to that adopted in Raiatea was promul-

gated in that island also, under the authority of the queen, the governor, and the chiefs. These laws met with the approbation of the people, and the result showed that public sentiment was sufficiently strong in their favor to maintain them. There were, however, a number in the community, especially of dissolute young men, who did not relish the restraints which these laws imposed on their appetites and passions. They did not at first venture to oppose their execution, but waited for some change of public opinion favorable to their wishes. But when they became convinced that the new code was likely to be permanent, their discontent was made public. The practice of tattooing, on account of its connection with idolatry and with certain vices, had been prohibited. In the month of July, it was discovered that forty-six young men had been marking themselves. This was done, not from any desire to ornament their persons, but from impatience of the restraint imposed by the laws. They were publicly tried, and sentenced to build a certain quantity of stone work as a punishment. A day or two afterwards it was discovered that Taaroarii, the king's son, a youth about eighteen years of age, had also been tattooed. This was considered as evidence of a determination to oppose his father, and produced a strong sensation among the people. The father, a venerable old man, was deeply agitated by a struggle between affection and duty. The latter prevailed, and his son was brought to trial. His punishment.



was the same as that of the others. In the month of August, Taaroarii withdrew from the place of punishment, with a number of the culprits, to Parea, in the northern part of the island. There they were joined by the son of the king of Raiatea, a young man of twenty-six years of age, and by a large party of associates. These proceedings seemed to indicate that a formidable rebellion was about to break out. Under these circumstances, a public council of the chiefs and people was held, to deliberate on the course to be pursued. After several interesting and affecting speeches, it was determined that kindness should be mingled with decision. An armed force was sent, with orders to reason with the malcontents, and invite them to return to their duty, and to resort to arms only in case of resistance. The insurrection was quelled without violence. The rebels surrendered and were brought back as captives. Two days after, they were tried and sentenced to public labor, with police officers to guard them. On the evening after the trial the weekly service was thronged by great numbers of the people, and their attention was directed to the history of Absalom's rebellion. The turbulence of these disaffected young men having been repressed without any blood-shed, the supremacy of the laws was firmly and permanently established.

The manner in which the laws were carried into execution may be seen by the following incident. In the autumn of 1822, the queen of Tahiti visited Huahine with her attendants. The latter, wishing for

some timber, were directed by the queen to cut down a bread-fruit tree, which grew in the garden of a poor man. Her orders were obeyed and the tree was carried away. Teuhe, the owner of the garden, returned in the evening to his cottage and saw that the tree was gone. He was informed by some of his neighbors that the queen's men had cut it down. He immediately repaired to the magistrate and lodged a complaint against Her Majesty. The magistrate directed him to come to the place of public justice the following morning at sunrise, and substantiate his charge. He afterwards sent his servant to the queen and invited her presence at the same hour. The next morning as the sun rose, the magistrate was seen sitting in the open air, beneath the branches of a tree; before him, on a finely woven mat, sat the queen attended by her train. Near the queen stood Teuhe, the poor man, and around them all the police officers. Turning to Teuhe, the magistrate inquired for what purpose they were convened. The poor man said that in his garden grew a bread-fruit tree, whose shade was grateful to the inmates of his cottage, and whose fruit contributed nearly half the year to the support of his family; that yesterday it was cut down, as he was informed, by order of the queen. He knew that they had laws, and he had thought they protected the poor man's property as well as that of the king and chiefs, and he wished to know whether it was right, that the tree should have been cut down without his consent. The magistrate turned

to the queen, and asked if she had directed the tree to be cut down. She answered, "Yes." He then asked her if she did not know that they had laws. She said, Yes, but she was not aware that they applied to her. The magistrate asked if there were any exceptions in favor of chiefs, or kings, or queens. She said, "No," and immediately despatched one of her attendants to her house, who soon returned with a bag of money, which she threw down before the poor man as a recompense for his loss. "Stop," said the justice, "we have not done yet." The queen began to weep. "Do you think it was right," continued the magistrate, "for you to cut down the tree without asking the owner's permission?" "No, it was not right," said the queen. Then turning to the poor man, he asked, "What remuneration do you require?" Teuhe answered, "If the queen is convinced that it was not right to take a little man's tree without his permission, I am sure she will not do so again. I am satisfied. I require no other recompense." His disinterestedness was applauded. The assembly dispersed, and afterwards the queen sent him privately a present equal to the value of the tree.

Slight insurrections similar to that which was excited in Huahine have occurred in Tahaa and some of the other islands, but, since the introduction of Christianity, peace has prevailed for a much longer period than was ever before known. The love of peace among the natives seems even to exceed their former delight in war, and their desires to perpetuate.

it are continually strengthened. Their feelings in regard to it are expressed in terms like the following. "Let our hands forget how to lift the club or throw the spear. Let our guns decay with rust, we do not want them; though we have been pierced with balls or spears, if we pierce each other now, let it be with the word of God. How happy are we now; we sleep not with our cartridges under our heads, our muskets by our side, and our hearts palpitating with alarm. We have the Bible, we know the Saviour, and if all knew him, if all obeyed him, there would be no more war."

Parties, who formerly cherished the most implacable hatred and sometimes threatened each other's extermination, now live on the most friendly terms. Mutual offices of kindness and affection are exchanged, and the utmost harmony and propriety mark their intercourse with one another. Their weapons are either destroyed or converted into implements of husbandry, or, if suffered to retain their former shape, it is only as relics of former days.

The year 1821 was one of much importance in the annals of Huahine, both on account of the promulgation of the new code of laws, and of the death of **Taaroarii**, the king's only son, heir to the government in Huahine. It has been already mentioned that **Taaroarii**, in opposition to the will of his father and to the new laws, had suffered himself to be tattooed, for which he was tried and punished. Some months afterwards he injured himself, probably by

over-exertion at the work appointed as a penalty for his crime, and it was not long before symptoms of consumption appeared. The means resorted to for his recovery proved unavailing, and after a short and distressing illness he expired. He was generally communicative and sometimes cheerful, except when the subject of religion was introduced. When this was done, he would attend to the remarks that were made, but seldom replied, and seemed unwilling to have the subject brought before him. This was the occasion of much grief to his friends, especially to his aged father. Long and anxiously did the afflicted parent wait for indications of different feelings, but, alas! no voice of comfort fell upon his ears. Taaroarii died apparently as he had lived, without the Christian hope. His death bed is strongly contrasted, by a missionary who visited him, with that of another youth of Huahine, who like Taaroarii was an only son. When this young convert saw his weeping parents standing by him, he collected his strength and rousing himself, said, "I am in pain, but I am not unhappy. Jesus Christ is with me and he supports me. We must part, but we shall not be parted long; in heaven we shall meet and never die. Father don't weep for me. Mother don't weep for me. We shall never die in heaven." Thus died Teivaiva, who had sought religion while in health, and was cheered and supported by it in the hour of death.

In January, 1822, Huahine was visited by Captain Gambier, to whom reference has been before made.

"The sound of industry," says he, "was music to my ears. Hammers, saws, and adzes were heard in every direction. Houses in frame met the eye in all parts, in different stages of forwardness. Many boats were building and lime was burning for cement and white-wash. Upon walking through the district of Fare, we were very much pleased to see that a nice, dry, elevated footpath or causeway ran through it. We stopped occasionally to converse with some of the natives, who were standing near their huts. They said they were ashamed to invite us into them, but that their other house was building, and then they would be happy to see us. The queen and her daughter-in-law, dressed in the English fashion, received us in their neat little cottage. The furniture of her house was all made on the island by the natives, with a little instruction originally from the missionaries. It consisted of sofas, with backs and arms, with cinet bottoms, really very well constructed; tables and bedsteads by the same artificers. There were curtains to the windows made of white cloth, with dark leaves stained upon them for a border, which gave a cheerful and comfortable air to the rooms. The bed-rooms were up stairs, and were perfectly clean and neat. These comforts they prize exceedingly, and such is the desire for them that a great many cottages after the same plan are rising up every where in the village. Afterwards I walked out to the point, forming the division between the two bays. When I had reached it, I sat down to enjoy the sen-

sations created by the lovely scene before me. I cannot describe it; but it possessed charms independent of the beautiful scenery and rich vegetation. The blessings of Christianity were diffused among the fine people who inhabited it; a taste for industrious employment had taken deep root, a praiseworthy emulation to excel in the arts which contribute to their welfare and comfort had seized upon all, and in consequence civilization was advancing with rapid strides."

In a letter from Mr. Barff, dated November 30th, 1829, he thus speaks of his station at Huahine. "The duties of the Sabbath continue, as usual, to form a prominent part of my labors. The services are attended by one thousand or fourteen hundred natives." In addition to the services of the Lord's day, two lectures were delivered during the week, and a catechetical exercise held on Monday evening, which all the church members were expected to attend. One evening in the week was spent by the missionaries in visiting the people from house to house. A society was formed for supplying the sick with articles of food and clothing. The improvement of the children was very encouraging. Twenty-five hundred copies of St. John's Gospel, two thousand copies of a hymn-book, and one thousand of the catechism, were printed during this year. In May, 1830, the anniversary meeting of the missionary society was held at Huahine, and addresses were made by *fifty-six* natives. On the following day the children belonging

to the schools were publicly examined. The number present was three hundred and seventy. About forty who excelled, received small rewards to encourage them in the pursuit of knowledge. After the examination, a feast was prepared, of which the children all partook. During the year, but one case of church discipline occurred. Says Mr. Barff, "The great body of church members evince a growing attachment to the Saviour, and to his holy word and ordinances, whilst some others, who had nothing of Christianity but the name, have been carried away by the wicked conversation of visionaries."

The following account of the missionary meeting at Raiatea and Tahaa is given by Captain Waldegrave, who visited those islands in 1830. "I had the gratification," says he, "of seeing the natives assembled together and their chiefs with them, bringing contributions of cocoanut oil and arrow-root, towards defraying the expense of sending native missionaries to other islands. The king took the chair, and resolutions were put and seconded, and the meeting was conducted with the same strict rule of decorum, as I have witnessed in Exeter Hall."

The missionary stations in these islands continued in a prosperous state, until spirituous liquor was brought to Raiatea and Borabora; but the introduction of this article of commerce was followed by a long train of evils. Here, however, as in the other islands, temperance societies have been formed, and in all the stations the abandonment of the use of spirits has been



attended with a revival of interest in the subject of religion.

During the year 1837, the most happy effects were observable in the improved moral state of the people at Huahine. Numbers came forward and offered themselves as candidates for baptism, nearly all of whom were from that class who had lived in the practice of the most debasing vices. A considerable addition was also made to the church, chiefly from among the young. The schools were better attended by adults and children than in former years, and a desire for knowledge, particularly for religious knowledge, was much increased, among all classes. At Borabora also a great interest in religious things was manifested, and in 1838, more than one hundred members were admitted to church fellowship.

In February, 1839, the missionaries at Huahine sustained a great loss in the death of Mahine the chief of that island. He was nearly eighty years of age, and from the time when he became a Christian he had been a steady, active, and consistent member of the church. For several years he had been a deacon, and had discharged the duties of that office with great faithfulness. He showed a sincere and strong attachment to the missionaries, and on several occasions hazarded his life in defence of the truth which they preached. In the prospect of death, he was calm and composed. In reply to one, who asked him how he felt, he said, "Christ is my resting place—the fear of death is removed—I have taken

leave of all things here, and am waiting and praying for the Lord to take me." "Thus died Mahine," writes a missionary who was with him, "great as a heathen chief, and the terror of the islands around; but greater as a Christian, in humility, in faith, in diligence, in steadfastness, through grace, unto the end."

## CHAPTER XII.

### INTRODUCTION OF THE GOSPEL INTO THE AUSTRAL ISLANDS.

Epidemic at Rurutu—Voyage of *Aura*—His return to Rurutu with Raiatean Teachers—Their reception—Gods delivered up to the Teachers—Improvement of the People—Shrewdness of the Teachers—Native Missionaries sent to Rimatara—Their success—Reception of the Gospel at other Islands.

WHEN this group was discovered, its inhabitants, like those of the other South Sea Islands, were in a state of barbarism. In this condition they continued till the year 1821, when the Gospel was introduced under circumstances somewhat remarkable. In the latter part of the preceding year, Rurutu was visited by an epidemic which proved exceedingly fatal. As the natives considered this calamity as an evidence of the anger of their gods, they resorted to every means which they supposed would pacify them. Day after day prayers were offered, and gifts presented; but the scourge still continued its ravages. Threatened with destruction, *Aura*, a young and enterprising chief, formed the project of flying from the evil spirit, and seeking safety in some less devoted island.

He communicated his design to some friends, who, thinking with himself that to remain would be inevitable death, and that they could but die at sea, determined to accompany him. All things having been prepared, Auura, his wife, and their companions, set sail and were soon out of sight of their native land. After a propitious voyage, they reached the island of Tubuai, about one hundred miles distant, where they experienced great hospitality and kindness from the natives, and remained with them some time. At length, hoping that the plague was stayed, they concluded to return to their own island. On their voyage a storm drove them out of their course, and for three weeks they were drifted about at the mercy of the waves. Many of the crew died, and all suffered much from want of food and water. The storm at length abated and hope dawned upon the voyagers, as they discovered the high land of Huahine. Unable to trim their sails or steer their canoe, they were carried past the island within a few miles of the coast. Borne onward by the current, they successively passed the islands of Raiatea, Tahaa, and Borabora. Happily, however, another little island remained in sight. It was Maurua, the most westerly of the Society Islands. Hither they were driven, their canoe struck on the reef, and their progress was stayed. Had they not reached this island, they must have perished. The hospitality of the inhabitants soon restored the strength of the voyagers, who related the dreadful calamities which had befallen their country and themselves, ascribing

them to the anger of the evil spirits. The Mauruans informed them that they formerly attributed every misfortune to the wrath of their deities, but that now they had renounced their idols and become worshippers of Jehovah, the one living and true God. Conducting the strangers to the groves once regarded as sacred, they pointed in proof of their assertions to demolished temples, prostrate altars, and broken idols. Astonished at what they saw and heard, the strangers inquired the cause of all this. The Mauruans proceeded to give them an account of the manner in which Christianity had been introduced into their island, and informed them that white men, who had taught them these things, still lived in islands whose summits were in sight. The curiosity of the strangers to see these men, who had come from a distant country, was so great, that they determined to proceed immediately to Borabora in search of them. They accordingly set sail for that island, but missing the entrance to the harbor, Auura, his wife, and one or two others were conveyed to the shore by a boat which came off for the purpose. Nothing could exceed their astonishment, as they landed on the extensive coral pier or causeway, and passed through the settlement to the dwelling of the missionary. The remainder of the party proceeded to Raiatea, where they were soon joined by Auura and his wife. Here their wonder was again excited; every thing was new and strange. The missionaries and their families, the European hats and bonnets of the natives, their neat white cot-

tages, the chapel, school-house, and the various useful arts which had been introduced, all filled the strangers with surprise and admiration. On the Sabbath they were conducted to the chapel, and beheld with astonishment the assembled multitude. The songs of praise in which the people joined, and the sermon from one of the missionaries, excited the deepest interest in their minds. They were at once convinced of the superiority of the Christian religion, and desired to be instructed in the knowledge of the true God. They became pupils in the school, and soon learned to read and spell correctly. Auura was exceedingly diligent in learning, and made very rapid progress. In a little more than three months he was able to read and write well, and had committed to memory the greater part of the catechism.

Having publicly renounced their idols and professed themselves worshippers of Jehovah, the strangers became anxious to return to their own island, that they might carry to their countrymen the knowledge of the true God and of his Son Jesus Christ. No opportunity for accomplishing their wishes occurred, until a vessel bound for England touched at Raiatea. The captain, having been told their history and their wishes, readily agreed to land them on their native island. Auura and his friends were delighted with the prospect of returning to their country, but they objected to going to their "land of darkness without a light in their hand." Hastening to the missionaries, the chief earnestly requested

them to send instructors to his native land. They accordingly assembled the people and inquired who among them would go as teachers to the heathen of Rurutu. Two of the native deacons, Mahamene and Puna, came forward and said, "Here are we; send us." The night previous to their departure was spent in providing them with the necessary articles for their voyage. Every member of the church at Raiatea brought something as a testimony of his affection, one a razor, another a knife, a third a roll of native cloth, and a fourth a pair of scissors. They brought also paper, pens, ink, and a variety of useful tools, which they presented to the teachers.\* The missionaries supplied them with elementary books and a few copies of the Gospel in the Tahitian language, from which their own does not essentially differ. Thus equipped, the Raiatean Christians embarked on the 5th of July, 1821, with Auura and his friends, and on the third day after their departure arrived at Rurutu. When the vessel had approached within a few miles of the land, Auura entered a boat and proceeded to the shore, where he was welcomed by the remnant of his countrymen. The tidings of his return soon spread through the island, and the whole population came to offer their congratulations. On the night of his arrival, Auura conveyed his own idol on board the ship in which he had returned, and

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\* It should be remembered that these articles are of much greater value in the Islands than in America or Europe.

on the following day convened a meeting of his countrymen. In honor of the chief, they came arrayed in the dress and ornaments worn on public occasions, the warriors with their plumed helmets, and the chiefs with their curiously carved stones. The little band of Christians entered the assembly, and Auura, demanding attention, narrated the incidents of his voyage, and the islands he had visited. He especially informed them of the knowledge he had obtained respecting the true God, the destiny of man, and the means of happiness in a future state. He declared that the god whom they worshipped was the foundation of all deceit, that their idols were mere images, and their priests impostors. He therefore proposed to his countrymen to follow his example by renouncing their false religion, and adopting that which would lead to immortality. The priests opposed this startling proposition, but the king and chiefs replied, "We will receive the word of life; we will burn the evil spirits; let every thing made by our hands as an object of worship be totally charred in the fire." An aged man, who had listened to Auura with deep interest, arose and said, "Behold you say, O Auura, that we have souls; till now, we never knew that man possessed a soul." The chief then introduced the two missionaries from Raiatea, stated their object in coming to Rurutu, and recommended them to the kind attentions of the people. The missionaries then briefly addressed the meeting, and concluded by recommending to the



chiefs to provide an entertainment the next day of a number of kinds of food, which were considered as sacred, and of which a female could not partake without instant death. The feast was accordingly prepared, and Auura, his wife, and friends, with the Raiatean Christians, unitedly partook of the sacred food. The chiefs and people stood around, expecting to see those who had thus openly violated the law of the gods either fall into convulsions, or expire in agony. But when they saw that no harm befel them, they simultaneously exclaimed, "The priests have deceived us," and hastening to their temples, they hurled the idols from the places they had so long occupied, burnt to the ground their sacred buildings, and then proceeded to the demolition of every marae in the island.

About a month after this event, the boat which brought the native teachers returned to Raiatea, laden with the trophies of their victory, the gods of the Rurutuans. Thus did the reign of idolatry cease in Rurutu.

In October, 1822, the island was visited by Messrs. Tyerman and Bennet, who were sent by the Directors of the Missionary Society to visit all the stations in the South Seas. Of Rurutu they remark, "When we reached it, we were not certain what island it was, but were greatly surprised to see several neat looking white houses at the head of the bay. From this, we concluded that the Gospel had reached its shores." The results of a little more than one year's exertion

were surprising. Many had learned to read and some to write. The teachers had erected neat plastered dwellings for themselves, and under their direction, the people had built a chapel, eighty feet long and thirty-six feet wide. The railing around the table, in front of the pulpit and by the side of the stairs, was composed of the handles of warriors' spears. "The people here," says a missionary, "learn war no more, but all, submitting to the Prince of peace, have cast away their instruments of cruelty with their idols."

In 1823, Rurutu was visited by Mr. Williams. He found that the industry and improvement of the people had been progressive. "Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God, no congregation could have behaved with more propriety—all was solemnity. Not a vestige of idolatry was to be seen, not a god was to be found in the island. So great a change, effected in so short a time, is almost beyond credibility; but we witnessed it with our own eyes, and exclaimed, 'What hath God wrought?' " \*

In 1825, the *Falcon*, a large American ship, commanded by Captain Chase, was wrecked at Rurutu. The chief officer and crew remained some time on the island, and the Captain on his departure left the following testimony with the native teachers. "The natives gave us all the assistance in their power, from

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\* *Missionary Enterprises*, p. 67

the time the ship struck to the present moment. The first day, while landing the things from the ship, they were put into the hands of the natives, and not a single article of clothing was taken from any man belonging to the ship, though they had it in their power to have plundered us of every thing. Since I have lived on shore, myself, officers, and people, have received the kindest treatment from the natives, for which I shall ever be thankful. Myself and officers have lived in the house of Puna, who, together with his wife, have paid every attention to make us comfortable; for which I return my sincere thanks, being the only compensation I can make them at present."

Captain Chase afterwards rewarded the natives for the assistance they rendered in saving the cargo and stores of the vessel by giving them a portion of the oil. They immediately formed a native missionary society, and contributed a considerable part of the oil in aid of the funds of the Parent Society. It was afterwards sold for sixty-six pounds sterling, and the bills were presented to Mr. Williams, to be transmitted to the Society in London.

On leaving Rurutu, Captain Chase committed the cargo and the stores of the vessel to the native teachers; but as they were not acquainted with the relative value of money, he requested Mr. Williams to dispose of the property, when a good opportunity should occur, and to transmit the proceeds to America. Shortly afterwards a trading vessel arrived at Tahiti, and the Captain, hearing of the wreck of the Falcon,

and knowing that there were only native missionaries on the island, supposed he could deceive them and obtain the property. He therefore proceeded to Rurutu, and stated to the teachers, that he had come for the oil belonging to the Falcon. The missionaries asked him if he had an order for it. "Certainly," replied the Captain, "but I have come from my ship without it. I will go for it immediately." He soon returned with a forged order, which he presented to the missionary. The native looked first at the paper and then at the Captain, and said, "You a liar, you a thief, you want to steal this property, you no have it." The Captain, much enraged at being disappointed of his booty, threatened to go on board, load his cannon, and take the oil by force. The teacher took him by the hand, and, leading him into his house, opened his journal, in which he had taken the precaution to get Captain Chase to write. Placing the forged paper by the side of the writing in his journal, he repeated, "You a liar, you a thief, you shall not have this property." The Captain returned in anger to his vessel, but departed without injuring the missionaries.

This circumstance shows that the natives are not deficient in good sense, and it also exhibits in a striking light the advantages which the people have derived from education.

In 1829, this island was again visited by Mr. Williams, who found, that the people, although their teachers had left them, continued to observe all their

religious services, and that Auura officiated as minister. During the previous year, they had contributed to the Missionary Society 750 bamboos of cocoanut-oil. They earnestly requested that another teacher might be sent them, saying that "one-handed people were very good, but that two-handed people were much better."

On the return of Auura to his native island, he found there a number of the inhabitants of Rimatara. These followed the example of the Rurutuans in destroying their idols and receiving Christian instruction. They shortly afterward sailed for their own island, and induced many of their countrymen to abandon their idols.

In June, 1822, two native Christians were sent from Borabora, to instruct the inhabitants of Rimatara in reading, writing, and the first elements of religion. These teachers labored with so much diligence and success that, when the island was visited by Mr. Williams in October, 1828, the inhabitants had renounced their idols, and were living in harmony with their teachers. A chapel had been erected for the worship of the true God, which was opened during Mr. Williams's visit. The females were neatly dressed in white native cloth, with bonnets which the teachers' wives had taught them to make. The entire population were receiving instruction, and the school for children contained one hundred and thirty scholars. In 1825, Rimatara was visited by Mr. Bourne, who was delighted with the appearance of the station and

the improvement of the people, especially of some who were advanced in years. The last accounts from this island state that the people continue to improve in religious knowledge, and that the arts are beginning to be introduced among them.

Raivavai was visited in 1819 by Pomare, the king of Tahiti. On his departure, he left a man as a kind of political agent, who also endeavored to teach some of the natives to read. In January, 1821, Captain Henry, commanding a vessel belonging to Pomare II., touched at this island. It was the Sabbath when he arrived, and on landing he found the inhabitants preparing to assemble for public worship. In a letter from Captain Henry to the missionaries at Raiatea, he says, "Each individual on entering the church kneeled down, and uttered a short prayer." In regard to their deportment, he further observes, "The very quiet, devout, and orderly manner in which they conducted themselves, not only in church but during the Sabbath, excited my highest admiration." Though the knowledge of the individual left by Pomare was very limited, and his conduct immoral, the people had paid such attention to his instructions, that the renunciation of idolatry had become general throughout the island. The people were desirous to be further instructed in religion, and requested that suitable teachers might be sent to them.

In 1822, three native missionaries from Eimeo were sent to Raivavai, who have proved valuable

assistants. In 1825, this island was visited by Messrs. Tyerman and Bennet. They found that two large houses for public worship had been erected, and that the desire for instruction was universal. In 1826, a Christian church was formed among this people, and sixteen persons, after examination, were admitted to its privileges. Although the island has since been visited with a contagious epidemic which destroyed a great portion of the people, the number has recently increased.

The inhabitants of the neighboring island of Tubuai, hearing that the people of Rurutu and other islands had renounced their idols and embraced Christianity, became anxious to be instructed in the new religion. They accordingly sent a deputation to Tahiti, requesting teachers and books. Their messengers were kindly received by the Christians in Tahiti, and two native teachers having been selected for the purpose, and furnished with a supply of useful articles, embarked, in June, 1822, for the island of Tubuai, accompanied by Mr. Nott. The object of this missionary was to preach to the people, and assist the native teachers in the commencement of their labors. On arriving at Tubuai, they found the whole population engaged in war and on the eve of a battle. They therefore went immediately to the encampment of the king, acquainted him with the design of their visit, and requested that hostilities might be suspended. The king expressed a willingness to accede to their proposal, provided the consent

of the opposing party could be obtained. A chief having been despatched with a message of peace, his proposal was accepted, and a time appointed for the chiefs to meet midway between the hostile parties, and arrange the conditions of peace. The next morning, the two parties, headed by their chiefs, proceeded to the appointed place of meeting. Having come within fifty yards of each other, they halted. The chiefs then left their respective bands and met each other. They were attended by the missionaries, and after several propositions had been made by one party and acceded to by the other, peace was concluded. The chiefs then embraced each other, and the warriors, perceiving the reconciliation of their leaders, dropped their implements of war, and rushing into each other's arms, presented a scene of joy, far different from the conflict in which they expected to be engaged. They repaired in company to the residence of one of the chiefs, where an entertainment was provided. Here the missionaries had another interview with the chiefs, who welcomed them to the island, and expressed their desires to be instructed in the "new religion." The next day, the inhabitants of Tubuai were invited to attend public worship, when Mr. Nott delivered the first Christian discourse to which they had ever listened. How gratifying must it have been to behold those, who only the day before were on the point of shedding each other's blood, now sitting side by side, listening to the tidings of salvation!

In 1826, this island was visited by Mr. Davies,



who found that an epidemic had prevailed here and swept off many of the people. The profession of Christianity had become general throughout the island, and the chiefs and people were assisting the teachers in erecting comfortable dwellings, and a substantial house for public worship.

In the year 1825, *Rapa* was visited by a vessel from Tahiti, which on its return carried two of the inhabitants to that island. On their first arrival, they appeared timid; but the kindness of the missionaries and the natives soon inspired them with confidence. They were astonished and delighted at the strange objects presented to their notice. The European families, the houses, the gardens, and the animals, all filled them with wonder. Having attended the schools and places of public worship, and learned the alphabet, they soon after returned to their own island, accompanied by two Tahitians, who were sent to gain information in regard to their country and the disposition of the natives. During their residence at Rapa, the inhabitants became so much attached to them, that they were invited by the chiefs and people to reside among them permanently. In January, 1826, two Tahitian teachers with their wives, accompanied by a schoolmaster and a mechanic, sailed from Tahiti for Rapa. They carried with them not only spelling-books and copies of the Tahitian translation of the Scriptures, but also a variety of useful tools, seeds, and plants, together with timber for a chapel. Mr. Davies, one of the senior

missionaries at Tahiti, accompanied the teachers to their new station. The chiefs received them with every mark of respect, and promised them protection and aid. On the first Sabbath after their arrival, Mr. Davies preached in the Tahitian language to a number of the natives, who seemed impressed with the services. This island was visited in 1829 by two missionaries, who found that four chapels, in which religious instruction was statedly given, had been erected at different stations. The people manifested an increasing interest in religious things, and their improvement exceeded the expectations of their visitors.

The facts which have been stated in this chapter, respecting the inhabitants of the Austral Islands, are fitted to excite in every Christian mind the liveliest interest in their welfare. It is therefore much to be regretted, that the monthly publication of the London Missionary Society furnishes no recent accounts of the condition of religion in this group.

## CHAPTER XIII.

### INTRODUCTION OF THE GOSPEL INTO THE HERVEY ISLANDS.

Teachers sent to Aitutaki—Efforts to enlighten the natives—Effect the arrival of a ship—Subversion of idolatry—Pleasing change at Aitutaki—Missionary sufferings—Teachers left at Mangaia—treatment by the natives—Second effort to introduce the Gospel—Its success—Renunciation of idolatry—Notice of Romatane—Chapel sent to Mauke—Testimony of Lord Byron—Discovery at Rarotonga—Reception of Christianity—First idol burnt—Overthrow of idolatry—Chapel built—Mr. Bourne's visit and remarks.

IN the year 1821, some of the missionaries at the Society Islands, impressed with the importance of extending the Gospel to the neighboring groups, resolved to attempt the introduction of Christianity into the Hervey Islands. Mr. Williams, with two native Christians, Papeiha and Vahapata, who were intended to be placed as teachers on the island of Aitutaki, sailed from Raiatea for this purpose. On the day of their departure, the two natives were left apart to their office in an interesting religious service.

On the arrival of the vessel at Aitutaki, it was surrounded by canoes. The natives were exceedingly

noisy, and exhibited in their persons and manners all the features of savage life. Some were tattooed from head to foot; some were fantastically painted with pipe-clay and red and yellow ochre; others were smeared with charcoal, dancing, shouting, and gesturing in the most frantic manner. The chief Tamatoa was invited on board the vessel, and was followed by a number of his people. The language of these islands so much resembled that of Raiatea, that Mr. Williams found he could readily make himself understood. When he informed the chief that idolatry was abolished in the Georgian and Society Islands, Tamatoa inquired very significantly where great Tangaroa was. Mr. Williams replied that he and all the other gods had been burned. He then asked where Koro of Raiatea was. "He is," said Mr. Williams, "consumed with fire," and he added that he had brought two teachers to instruct him and his people in the knowledge of the true God, that they might be induced to abandon and destroy their idols, as the inhabitants of other islands had done. The teachers were then introduced to the chief, who invited them to accompany him to the shore. To this they agreed, and proposed to settle on the island. On hearing this, he seized the teachers with delight, and saluted them most cordially by rubbing noses. Their little stores were soon collected, and the natives having received them in the chief's large canoe, paddled off to the land, apparently delighted with their treasure. On landing, the teachers were taken to the maraes

and formally dedicated to the service of the gods. They immediately commenced their labors, and tried in various ways to benefit the people. But they met with many discouragements, especially during a war that broke out soon after, in which all their property was stolen. Having resolved at length to make a tour through the island, they visited every district, conversed with the people, and taught them the alphabet and the Lord's prayer. In one district, they held an argument with an old priest, in the presence of a multitude of people, respecting the creation of the world. The priest was finally silenced by their arguments, and the teachers embraced the opportunity to address the people on the being of God, affirming that he existed before the foundation of the world. They next spoke of the angels, and of the fall of one portion of them from their original happiness. All this was entirely new to the people and they manifested the deepest interest in the relation, crying out, if the slightest noise was made, "Be still, be still, let us hear." The teachers then gave an account of the creation of the world and of Adam and Eve, described the situation of our first parents in the garden of Eden, their transgression, with its consequences, and the love of God in giving his Son to die for men. On hearing these things, they exclaimed with one accord, "Surely this is the truth, our religion is all deceit." From that time many began to listen attentively, and to believe what they heard, and the converts to Christianity gradually increased. At times,

however, they suffered much from the persecutions of their heathen countrymen.

When Mr. Williams left Papeiha and Vahapata at Aitutaki, he promised to send them books and letters by a ship which he expected would stop at the island to inquire after their welfare. As many months had passed away and no ship appeared, the natives began to ridicule the teachers, calling them "Two logs of drift-wood, washed on shore by the waves of the ocean," and said that no ship would ever come to inquire after them. At length, however, the promised ship arrived, laden with a variety of useful articles for the teachers, and axes and various other things as presents for the people. Among these were a number of pigs and goats, which the teachers gave to the king's grandfather, who on the following day distributed them among the chiefs. The arrival of the vessel, and the reception of the presents produced a powerful impression among the people in favor of Christianity. "Behold," said they, "we called these men drift-wood, and they have rich friends, who have sent an English ship to inquire after them, and bring them property, such as we never saw before! We ridiculed and called them liars, and behold they are men of truth." Soon after this event, a general wish was expressed by the people to renounce heathenism and place themselves under Christian instruction. The grandfather of the young king, however, was firm in his determination to adhere to his heathen superstitions, and as he was at that time in the midst

of an idolatrous festival of several weeks' continuance, he resolved to remain at the marae and complete the sacred ceremonies. While he was thus engaged, a beloved daughter was taken dangerously ill. Offerings were immediately presented to the gods; and to induce them to restore the child to health, their favor was invoked from morning till evening. The disease, however, increased and the girl died. The old chief, incensed at the ingratitude of the gods in requiting his zeal with such unkindness, determined at once to abandon them, and the next day sent his son to set fire to his marae. Two other maraes near it took fire and were also consumed. On the Sabbath, after the death of the chief's daughter, the people of several districts brought their idols to the teachers, and professed themselves worshippers of Jehovah. Others followed their example, and at the close of the week there was not a professed idolater on the island. Fifteen months after the arrival of the teachers at Aitutaki, a general meeting of the inhabitants was convened at the request of Papeiha. In an address to the assembly, he spoke of the immense labor they formerly bestowed in the erection of their maraes and in the worship of their gods, and exhorted them to let their "strength, devotedness, and steadfastness in the service of the true God far exceed." He then proposed that all the maraes in the island should be burned, and the idols be brought to him that he might send them to Raiatea, and also that they should immediately commence building a house for the

worship of Jehovah. To both these proposals the multitude assented. At the close of the meeting, a general conflagration of the maraes took place, and on the following morning not a single temple remained. The whole population then came in procession, district after district, the chief and the priest leading the way, and the people following them, leaving their rejected idols, which they laid at the teacher's feet, and received in return copies of the Gospels and elementary books. The missionaries at Raiatea hearing of the success of the native teachers at Aitutaki, resolved to visit them and to attempt the introduction of the Gospel into every island of that group. In July, 1823, Messrs. Bourne and Williams, with six natives who had been solemnly set apart as teachers, sailed from Raiatea, and after a pleasant passage of five days, arrived at Aitutaki. A number of canoes filled with men crowded around the vessel, saluting the missionaries with such expressions as these, "Good is the Word of God; it is now well with Aitutaki! The good word has taken root at Aitutaki." The teachers soon came on board and informed Mr. Williams of the destruction of the idols and temples, and added that the Sabbath was regarded as a sacred day, that all the people attended divine service, and that family prayer was very general throughout the island. The missionaries having entered the boat, the natives gathered around it to pull it to shore; "In doing which," says Mr. Williams, "they amused and delighted us; for instead of the unsightly ges-



ticulations and lascivious songs with which I was greeted on my first visit, some were now spelling long words, and others were repeating portions of the catechism, or a prayer; another asking a blessing on his food; and others singing a verse of a hymn; indeed, every one appeared anxious to show what progress he had made in the new religion."

On the day after the arrival of the missionaries, the new chapel, built after the model of that at Raia-tea, was opened. It was nearly two hundred feet in length, and about thirty wide. A neat, well-built, plastered cottage had also been erected for the teachers, and many others were in progress. Bedsteads had been made and hung with curtains of native cloth, in imitation of their teachers, and improvement was everywhere perceptible. "Eighteen months ago," says Mr. Williams, "they were the wildest people I had ever seen; now they had become mild and docile, diligent and kind."

Aitutaki was subsequently visited by several English missionaries, who gave the most pleasing accounts of the progress of the Gospel in that island. Hearing of the manner in which Christians in England raised funds to send the Gospel to the heathen, the natives expressed regret that having no money they could not aid in the good work of "causing the word of God to grow." It was suggested to them that each family might set apart a pig for that purpose, which, on the arrival of a ship, could be sold for money. This proposition was unanimously ap-

proved, and the next morning the whole settlement resounded with the cries of the consecrated animals, who were receiving in their ears the missionary mark. They were afterwards sold for £103, and the money sent to England.

As there were at Aitutaki several natives from the adjacent island of Rarotonga, who had embraced the Gospel, and were anxious to return to their own island with teachers, Messrs. Williams and Bourne resolved to go in search of it and if possible, to commence a station. They had heard from the natives of Raiatea many traditionary accounts of Rarotonga, but were unacquainted with its situation. Taking with them Papeiha, one of the teachers, and the Rarotongans whom they found at Aitutaki, they set sail from that island. Having spent six or eight days in an unsuccessful search for Rarotonga, they steered for Mangaia. On reaching this island, they descried a number of the natives on the beach waving a white flag, which, in the islands of the Pacific, is a signal for friendly intercourse. A boat was lowered from the vessel with Papeiha and two other teachers, who approached the shore and conversed with the natives. Though armed with spears and stones in their slings, ready to defend their island against an expected invasion, when told by Papeiha that the strangers were peaceably disposed, the islanders tied their spears and slings into bundles, and received him in a friendly manner. He then stated to the chiefs and people their object in coming among them, and that

they had brought two teachers and their wives, whom it was their wish to leave with them. The people told him they should be glad to receive instruction, and requested that he would go to the vessel and bring the teachers immediately. Papeiha returned to the ship and informed Mr. Williams of all that had taken place, and added that he thought they were an inoffensive people, and that no danger was to be apprehended from them. The two teachers and their wives got into a boat, and taking with them a supply of clothing and other necessities, rowed fearlessly to the shore. No sooner, however, had they landed, than they were seized, and there was a general rush to get possession of their property. One of the teachers had a saw, which was grasped by the natives, broken into pieces, and the fragments tied to their ears as ornaments. Of the bedsteads, one took one part, another another, and ran off with his booty. A number of bamboos of cocoanut-oil were landed, which the natives poured so profusely on each other's heads, that their bodies glistened in the sun. Two pigs had been sent on shore, animals they had never before seen. These were taken by a chief, who decorated them with his own garments, and carried them to the gods. The teachers and their wives were stripped of nearly all their clothing, their hats and bonnets were torn from their heads, and they themselves suffered much from ill treatment. Mr. Williams, witnessing the reception which they had met with, immediately sent a boat on shore to bring

the teachers, whose appearance was truly deplorable. Papeiha upbraided the chief with his perfidy, inviting them on shore, and then suffering them to be abused. He also told him that they, like him and his people, were formerly ignorant of the God and the way of salvation through Jesus Christ; but that they had received instruction from English Christians, and that they desired to impart knowledge they had received to others. The chief wept and assured him of his sorrow, but said in his island, "all heads being of an equal height," his influence alone could not protect them; therefore, though he wished them to stay, he persuaded them not to come on shore again. A few months after these events, another opportunity occurred to send teachers to Mangaia, and two single men, Davida and Tiere, offered to go and attempt to introduce the Gospel. On landing at the island, they brought nothing with them except the dress which they wore, and a portion of the New Testament in the Tahitian language carefully wrapt up and tied on their heads. Contrary to their expectations, they were kindly received by the inhabitants. An exceedingly fatal disease having broken out on the island, soon after the departure of the teachers whom they had abused, they ascribed it to the anger of the God of the strangers," and made a vow that "if he would suspend the execution of his vengeance and permit his worshippers again to their island, they would receive them kindly and give them food to

eat." The natives were in this state of mind when Davida and Tiera arrived among them.

In May, 1830, Mangaia was visited by Mr. Williams, who found the people in a state of improvement far exceeding his expectations. A large chapel had been built, and a number of neat white houses erected for themselves and their teachers, by the natives who had embraced Christianity. An excellent road had been made through the settlement, on each side of which stood the cottages of the natives. The females were dressed in white native cloth, and bonnets which they had been taught to make by the wife of a Raiatean, who had been sent as a teacher to the Navigators' Islands, but was left at Mangaia at the earnest solicitations of the inhabitants. Tiera, one of the first missionaries, died about two years and a half after his arrival at Mangaia; but both he and his companion had labored so successfully, that many had embraced Christianity, and on Mr. Williams's arrival about five hundred were receiving Christian instruction. Many of the people, however, were still heathen, and gave the Christians much annoyance by the performance of their dances and other idolatrous ceremonies. A battle was at length fought between the Christians and the heathen, which terminated in favor of the former, and gave them a decided advantage. In 1831, Mr. Williams again visited Mangaia. Finding that notwithstanding the efforts of the teachers, great numbers of the heathen remained obstinately attached to idolatry,

he determined to visit them at the different stations, and address them on the subject of religion. He was received with great respect and listened to with attention, but could not succeed in persuading the chiefs to renounce idolatry. In the latter part of the year 1833, also, Mr. Williams, while on a voyage to Aitutaki, was driven out of his course and obliged to put in at Mangaia. He learned from the teachers that the heathen party, wishing to prevent the further spread of Christianity, had resolved to make war on the following day, against all who professed the new religion. In order, if possible, to prevent this, Mr. Williams determined to visit every heathen settlement in the island, to converse with the chiefs, and to endeavor to dissuade them from their purpose. He was successful, and a general impression seemed to be made in favor of Christianity. Hitherto, many who desired to place themselves under Christian instruction, had been deterred by the example and command of their chiefs. Now, however, the chiefs consented that any of the people who were disposed to do so, should remove to the Christian settlement and place themselves under instruction. Many immediately availed themselves of this permission, and in the end the greater part of the heathen followed their example. Although the Gospel at first met with much opposition in this island, there are now no idolaters remaining.

When Mr. Williams left Mangaia after his visit in 1833, he proceeded to Atiu, where two native teach-

ers had been sent from Tahiti two or three months before. He found them in a most pitiable condition. They had been stripped by the natives of all their property, had suffered exceedingly from hunger, and become very much disheartened by their want of success. As the vessel approached the island, a large double canoe came off from the shore, containing Romatane the principal chief. He immediately came on board and entered into conversation with a converted native of Aitutaki, whom Mr. Williams had brought from that island. The convert informed Romatane of the change that had taken place in Aitutaki, and of the burning of the maraes and idols. Taking the astonished chieftain into the hold of the vessel, he exhibited to him the gods of the Aitutakians, which Mr. Williams was conveying to Raiatea. The chief remained on board during the night, and the next day being the Sabbath, he attended worship. Mr. Williams commented upon what is said by David and Isaiah in reference to idols, by which the mind of Romatane was powerfully impressed; especially by the words, "With part thereof he roasteth roast and is satisfied; and the residue thereof he maketh a god, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." The effect of this striking passage of Scripture on the mind of the heathen chief, was powerfully expressed by the language in which it was uttered. There are in that language two words, similar in sound but expressing opposite ideas, *moa* and *noa*, the former meaning

sacred, and the latter profane or common. All that pertains to the gods is the superlative of *moa*, and all that relates to food the superlative of *noa*. The chief now saw for the first time the folly of making a god and cooking food from the same tree, thus uniting two opposite extremes, the *moa* and the *noa*. For some time he appeared lost in wonder. At length he retired, and spent the whole of the night in conversation with the Aitutakians about the wonderful truths he had heard, frequently rising up and stamping with astonishment that he should have been so long deluded. His idol gods he determined never again to worship. "Eyes, it is true," said he, "they have, but wood cannot see; ears they have, but wood cannot hear." He expressed a determination to demolish his maraes, to burn his idols, and to commence immediately the erection of a house for the worship of Jehovah. Leaving Atiu, Mr. Williams sailed in search of the two small islands Mitiaro and Mauke, taking with him the newly converted Romatane, who was king of those islands also. On arriving at Mitiaro, the king had an interview with the resident chief of the island, to whom he stated that the object of his visit was to exhort him and his people to burn their maraes, and abandon the worship of their false gods. He wished also that they would place themselves under the instruction of a Christian teacher, and convert the house they were erecting for himself into a house of prayer. The people listened with astonishment, and inquired if the gods would not all



be enraged and strangle them. "No," replied the king, "it is out of the power of the wood, that we have adorned and called a god, to kill us." They asked the king if he would not come to the celebration of the great festival, which he had ordered them to prepare. He replied, "I shall come to behold your steadfastness in this good work, and your kindness to the teacher you have received."

Sailing from Mitiaro, Mr. Williams proceeded to Mauke, where he found the people waiting on the shore to welcome their king. The first words of Romatane were, "I am come to advise you to receive the word of Jehovah, the true God, and to leave with you a teacher and his wife who will instruct you. Let us destroy our maraes, and burn all the evil spirits with fire: never let us worship them again. They are wood, which we have carved and decorated, and called gods. Here is the true God and his word, and a teacher to instruct you. The true God is Jehovah, and the true sacrifice is his Son Jesus Christ." The people listened with astonishment, but said, that as the king assured them it was a "good word" which he brought, they would receive it. They inquired of the king, when they might expect him to celebrate a festival they were preparing for him. He replied that all the customs connected with the worship of their false gods should now be abandoned, but that he would visit them again to behold their steadfastness, and their love for their teachers. It was determined to leave here a native

teacher with his wife, to whom the king presented a new house which had been erected for himself, and commending them to the care of the chief, he returned to the vessel and shortly afterwards departed. Thus were these three islands converted from idolatry in an incredibly short time—islands almost unknown, and two of them never visited by any European vessel.

Mauke was next visited by the frigate *Blonde*, commanded by Captain Lord Byron, in 1825. He says, "The whole population assembled to greet us. Each individual of this numerous assembly pressed forward to shake hands, and seemed unhappy till this sign of friendship had passed; this ceremony being over, they conducted us towards their habitations, which were about two miles inland. Our path lay through a thick shady wood, on the skirts of which, in a small open space, two handsome canoes, each eighty feet long, were building. The road was rough over the fragments of coral, but it wound agreeably through the grove, which improved in beauty as we advanced; and at length to our surprise and pleasure, terminated in a beautiful green lawn, where were two of the prettiest white-washed cottages imaginable—the dwellings of the missionaries. We were exceedingly struck with the appearance of elegance and cleanliness of all around us, as well as with the modest and decorous behaviour of the people, especially the women." Of his visit to the church, he thus speaks. "It stands on rising ground,

about four hundred yards from the cottages. Its form is oval, and the roof is supported by four pillars, which bear up the ridge. It is capable of containing two hundred persons. The pulpit and reading-desk are neatly carved and painted with a variety of pretty designs, and the benches for the people are arranged neatly around. Close to the church is the burying-place, which is a mound of earth covered with green sward; and the whole has an air of modest simplicity, which delighted, no less than surprised us." Atiu was visited in 1822, by Messrs. Tyerman and Bennet, who learned as soon as they had landed that the whole population had renounced their idols, and had built a large chapel for the worship of God.

The Gospel had now been introduced into five of the Hervey Islands, but Rarotonga, the largest island of the group, remained undiscovered. Mr. Williams inquired of Romatane if he had ever heard of it, and learning from this chief the direction in which it lay, he determined to go again in search of it. He sailed on this voyage in 1823, and after having been so long tossed about by contrary winds as to be on the point of giving up all hope of accomplishing his object, he was at last delighted with the sight of the lofty mountains and beautiful valleys of this lovely island. A boat was soon sent on shore with Papeiha, another teacher, and one of the Rarotongans whom Mr. Williams had found at Aitutaki. Meeting with a favorable reception, they immediately stated to the people, who gathered around them in great numbers,

the object of their visit. Having informed them of the renunciation of idolatry at the other islands of that group, the teachers proposed to the natives that they also should receive Christian instruction, and become acquainted with the way of salvation through Jesus Christ. The proposition was agreed to, and Makea the king came on board to conduct the teachers to the shore. He was introduced to his own people who had come with Mr. Williams, among whom was his cousin. Early the next morning the teachers and their wives came off to the vessel in a most pitiable condition, and related the sad treatment which they, and especially the females, had received during the night. A powerful chief who had conquered the principal part of the island had heard of their arrival, and had come with a large retinue to take away one of the female teachers for the purpose of making her his wife. He had already nineteen wives, and the teacher was to be the twentieth.

Tapaireu, the cousin of Makea, was a person of much influence, and to her exertions the preservation of the females was owing. Discouraged by the roughness of their reception, the teachers would have abandoned this field of labor had not Papeiha, when the chiefs expressed a desire that they should stay, offered to remain alone on the island on condition that his friend Tiberio should be sent from Raiatea to his assistance. This was readily promised, and Papeiha after taking leave of his friends got into a canoe and went on shore carrying nothing with him

but the clothes he wore, his native Testament, and a bundle of elementary books. When he had landed, the six natives of Rarotonga who had embraced the Christian religion at Aitutaki promised to adhere to him, and to maintain their profession among their heathen countrymen.

Papeiha was conducted to the house of Makea, and was followed by an immense crowd, one of whom cried out, "I'll have his hat;" another, "I'll have his jacket;" a third, "I'll have his shirt." Before they were able to carry their threats into execution they were met by the chief, who addressing Papeiha, said, "Speak to us, O man! that we may know the business on which you are come." The teacher replied that he had come to instruct them in the knowledge of the true God and the way of salvation through Jesus Christ, that they might burn their idols as the inhabitants of Tahiti and other islands had done. The multitude cried out with surprise and horror, "What! burn the gods! what gods shall we then have, and what shall we do without the gods?" Shortly after the arrival of Papeiha, the chief of a certain district invited him to visit him that he might teach him something about Jehovah and Jesus Christ. This invitation Papeiha gladly accepted and having explained the leading doctrines of the Gospel he pointed out to him the temporal and spiritual advantages he would derive from the reception of Christianity. The chief was considerably impressed with these representations, and after meditating on the subject

said that he felt greatly disposed to burn his gods, but feared they would become enraged and strangle him. He was assured by the teacher that he had nothing to apprehend, as the gods were destitute of any real power. Papeiha and his friends having engaged in prayer retired to rest. Tinomana the chief brought his mat and placing it by the side of the teacher told him that he had come to be taught to pray to Jehovah. Papeiha commenced a short prayer which the chief repeated after him, till at length overcome with fatigue the teacher fell asleep. But he was soon awaked by the chief with "I've forgotten it, go over it again." This was repeated several times during the night. The next morning Papeiha returned to the district in which the king resided, accompanied part of the way by the chief, who many times during the walk recited the prayer which he had learned.

Another opportunity was soon after afforded Papeiha for bearing his testimony to the truth, in the presence of a multitude of heathen who had assembled at a marae, to offer a great quantity of food to the gods. Many priests pretending to be inspired were shouting, and gesturing among worshippers who presented a strange and ludicrous appearance. Advancing into the midst of this assembly Papeiha began to address them on the folly of offering food to a piece of wood which they had carved and called a god. A priest hearing this rose up and said that theirs was a real and powerful god and that the feast they were celebrating was very sacred. Papeiha

replied that the day was not far distant when the true God would show them the folly of idolatry and make their false gods "fuel for the fire." Great confusion followed this declaration, but the people listened very attentively while he described the love of God in giving his Son to die for sinners. They began to exhibit much interest and asked many questions about God and the place of his residence.

Five months had Papeiha labored unremittingly when Tiberio his colleague from Raiatea arrived. Encouraged and aided by his companion he determined to visit all the influential chiefs in the island, to explain to them the principles of Christianity and at the same time to point out the advantages which would result from a renunciation of idolatry. In carrying this plan into effect, at some places they were kindly treated, at others ridiculed, while from some they narrowly escaped with their lives. A few days after their return to the station a priest came to the teachers and expressed a determination to burn his idols, and requested permission to place his son a boy of ten years of age under their care lest the gods in their anger should destroy him. Leaving the child with the teachers he returned home, and next morning came bending under the weight of the god he was bringing to be burned. A crowd followed, calling him a madman, but he persisted in his resolution to embrace Christianity and threw his idol at the teacher's feet. One of the teachers brought a saw to cut it up, but as soon as the people saw the instrument

applied to the head of the god, they became frightened and ran away. In a short time they returned, and in the presence of an immense multitude the first rejected idol of Rarotonga was committed to the flames. So great an effect was produced on the minds of the people by this event that in less than ten days after it occurred fourteen idols were destroyed. Immediately afterwards the chief Tinomana sent for the teachers, and informed them that after much deliberation he had concluded to embrace Christianity, and to place himself under their instruction. He therefore wished to know what was the first step towards becoming a Christian. Being told that he must destroy his maraes and burn his idols, he instantly replied, "Come with me and see them destroyed." The temple was immediately set on fire and was soon consumed, together with the sacred pieces of wood with which it was decorated. The idols were then brought and laid at the feet of the teacher, who having disrobed them threw them into the fire. Some of the people were much enraged with the chief, and called him a fool and madman for burning his gods. The women became frantic with grief, and made loud and doleful lamentations. But notwithstanding this excitement an impression was made in favor of the new religion, and in the course of a few days all the idols in the district were brought to the teachers for their disposal. From this time the destruction of the gods and maraes went on rapidly throughout the island. Among the last of the chiefs to renounce his idols was the king.



Though many still adhered to their superstitions, the supremacy of idolatry was now at an end. Through the influence of the teachers a chapel six hundred feet in length was built for the worship of the true God, in the erection of which the people were all anxious to assist. When the first post was laid, Tinomana was requested by the king to implore the blessing of God, and in order that all might see and hear, the chief climbed up into a tree and offered an appropriate prayer. While this chapel was building, Rarotonga was visited (a little more than a year after its discovery) by Messrs. Tyerman and Bennet, who found that the whole population had renounced idolatry.

In a voyage to the Hervey group one year later than the visit of Tyerman and Bennet, Mr. Bourne preached to large congregations in Rarotonga, and baptized many converts. Of the progress of the Gospel in this island he observes, "Much has been said concerning the success of the Gospel in Tahiti and the Society Islands, but it is not to be compared with its progress in Rarotonga. In Tahiti, European missionaries labored for fifteen long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist, was not marked in any of the charts, and we spent much time in traversing the ocean in search of it. Two years ago the Rarotongans did not know there was such good news as the Gospel. And now I scruple not to say, that their attention to the means of grace, their regard to family

and private prayer, equals whatever has been witnessed at Tahiti and the neighboring islands. And when we look at the means, it becomes more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments of effecting this wonderful change, and that before a single missionary had set his foot upon the island."

Among other causes, the following circumstance no doubt contributed to prepare the way for the reception of the Gospel among this people. Previous to the arrival of Mr. Williams with Papeiha, a heathen woman from Tahiti, having been by some means conveyed to Rarotonga, informed the people of that island of the wonderful events that had taken place in Tahiti, through the influence of white men who had come among them. She also told them something about the new religion, and her account excited so much interest in the mind of the king, that he named one of his children "Jehovah," and another "Jesus Christ." An uncle of the king erected an altar to the new God, to which persons afflicted with all kinds of diseases were brought to be healed. The reputation of this altar became very great, and an impression was made on the minds of the people respecting the power of Jehovah, which afterwards facilitated the introduction of Christianity.

## CHAPTER XIV.

### PROGRESS OF THE GOSPEL IN THE HERVEY ISLANDS.

Battle between the Christians and Heathen—Clemency of the victors—Idols brought to the teachers—Chapel built—The mysterious chip—Diligence of the people—Introduction of a Code of Laws—Polygamy—Separation of the King from his wives—Pivai—Improved appearance of the inhabitants—Unfavorable change in Makea—Outrages of the people—Epidemic at Rarotonga—A converted cripple—Beauty of the settlements—A hurricane—Its effect on the people—Speech of a chief—Progress of the children—Examination of the schools—Religious interest—Letter from the church at Rarotonga—Death of a teacher's wife.

THE heathen party at Rarotonga, though comparatively small, was sufficiently numerous to annoy the Christians, and at last the personal injuries inflicted on the converts to the new religion led to a conflict between the two parties. In this battle the Christians conquered. Having led their captives to the sea side, the victorious chiefs, instead of putting them to death, ordered them not to be injured, and advised them to embrace Christianity, in order that peace and happiness might be established. The prisoners replied that they were now convinced of the superior power of Jehovah and of the merciful

character of the Christians, and that they would therefore unite with them in the worship of the true God. On the following day they demolished all their maraes and brought their idols to the teachers. Much encouraged by their success, the native missionaries continued to labor among the people, and wrote to Mr. Williams requesting him to come and spend a few months with them, as the work was "so heavy that they could not carry it." He accordingly soon after sailed from Raiatea with Mr. and Mrs. Pitman, and arrived at Rarotonga on the 16th of May, 1827. Mr. Williams was much impressed with the change in the appearance of the inhabitants since his first visit. All the females wore bonnets and were dressed in white cloth, whilst the men wore clothes and hats of native manufacture. A day or two after their arrival, a concourse of people appeared before the house bearing heavy burdens. Approaching the missionaries they placed at their feet fourteen immense idols. Some of them were immediately destroyed, and the others reserved to decorate a new chapel which the people proposed building. The work was immediately commenced, and so great was the diligence with which the people labored, that in two months the house was finished. It was well plastered and capable of containing nearly three thousand people. The edifice was completed without a single nail or any iron work whatever. In the erection of this chapel a circumstance occurred which will give a striking idea of the feelings of an untaught

people, when observing for the first time the effects of written communications. "As I had come," says Mr. Williams, "to the work one morning without my square, I took up a chip, and with a piece of charcoal, wrote upon it a request that Mrs. W. would send me that article. I called a chief who was superintending his portion of the work, and said to him, 'Friend, take this: go to our house and give it to Mrs. Williams.' He was a singular looking man, remarkably quick in his movements, and had been a great warrior; but, in one of the numerous battles he had fought, had lost an eye, and giving me an inexpressible look with the other, he said, 'Take that! she will call me a fool and scold me, if I carry a chip to her.' 'No,' I replied, 'she will not, take it, and go immediately; I am in haste.' Perceiving me to be in earnest, he took it, and asked, 'What must I say?' I replied, 'You have nothing to say, the chip will say all I wish.' With a look of astonishment and contempt, he held up the piece of wood, and said, 'How can this speak? has this a mouth?' I desired him to take it immediately, and not spend so much time in talking about it. On arriving at the house, he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool-chest; whither the chief, resolving to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said, 'Stay, daughter, how do you know that this is what Mr. Williams wants?' 'Why,' she replied, 'did

you not bring me a chip just now?' 'Yes,' said the astonished warrior, 'but I did not hear it say any thing.' 'If you did not, I did,' was the reply, 'for it made known to me what he wanted, and all you have to do is to return with it as quickly as possible.' With this the chief leaped out of the house; and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms would reach, and shouting as he went, 'See the wisdom of these English people; they can make chips talk, they can make chips talk!' On giving me the square he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation in my power, but it was a circumstance involved in so much mystery that he actually tied a string to the chip, hung it round his neck, and wore it for some time. During several following days we frequently saw him surrounded by a crowd who were listening with intense interest while he narrated the wonders which this chip had performed." \*

The natives were diligent in their attendance at the mission school, but at the end of three months the missionaries were surprised to find that they had made but little improvement, and that not a single person on the island could read. They had hitherto been instructed in Tahitian, but as they did not

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\* *Missionary Enterprises*, pages 126, 127.

succeed in learning that language, it was determined to prepare some elementary books, and translate some portions of the New Testament into their own tongue. From that time the progress of the people was rapid, and their improvement constantly perceptible. Their anxiety to understand the truths of the Gospel, and their punctual attendance on public worship, were very encouraging. Previous to the commencement of public worship on the Sabbath, the people met in classes of ten or twelve families, and a particular portion of the sermon was assigned to each person, which he was to bring away. One said, "Mine shall be the text and all that is said in immediate connection with it;" another, "I will take care of the first division;" and a third, "I will bring home the particulars under that head." After public worship the classes met again, and after singing and prayer, one among them began the examination by inquiring, "With whom is the text?" and proposed a variety of questions respecting its meaning. He then proceeded to other parts of the discourse, till the whole sermon had passed in review, and to such habits of attention were the people trained, that a sentiment of importance was rarely omitted.

Circumstances were continually occurring, which rendered it important that the chiefs should adopt a code of laws as the basis of the administration of justice in Rarotonga. Previous to the introduction of Christianity, the people had several methods of inflicting punishment, but these they now perceived

to be inconsistent with the principles of the Gospel. Anxious to lay a permanent foundation for the civil liberties of the people, Messrs. Pitman and Williams prepared a code of laws similar to that adopted at Raiatea, which, after much consultation, was accepted by the chiefs and people of Rarotonga. Before the final establishment of these laws, the missionaries were obliged to decide on one or two subjects of a delicate and perplexing character. The practice of polygamy, which existed here as in most of the other South Sea Islands, had always been a source of much anxiety to the teachers. Hitherto, however, they had found it impossible to prevent it. When a person having more than one wife offered himself as a candidate for baptism, they had required him to select one of them and also provide for the support of those whom he had put away.\* Although some who complied with this condition occasioned serious trouble, the measure on the whole succeeded beyond what might have been reasonably anticipated. Among the difficult cases, was that of Makea, the king. The missionaries thought that the only way to overcome the difficulty would be to convene the people, and to recommend that those who were dissatisfied should be allowed to select publicly either of their wives,

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\* As food is much less abundant at this island than at Tahiti and the Society Islands, and as females are almost entirely dependent on their husbands for support, it is a matter of some consequence that provision be made for them.



and should then be united to her in marriage in the presence of the whole assembly. Knowing that the king's course would form a precedent, the missionaries commenced by requesting him to name publicly the wife he intended to make his companion for life. Of his thirteen wives he selected the youngest, who had borne him one child, in preference to one who had borne him three, and another who had borne him nine or ten. He was then married to her in the presence of the people. On the following morning *Pivai*, the principal wife of the king, taking a mat to sleep on, a mallet with which to make cloth for her former husband and for her children, left his house and took up her residence in solitude. She was much attached to the king, and seemed distressed at the prospect of being separated from him, but knowing that it would be wrong to remain, she decided to leave him at once. The king made ample provision for her support, and she testified her unabated affection for him by spending the period of her widowhood in making native garments for him, on which she bestowed the utmost pains and skill. She was afterwards married to a neighboring chief, with whom she lived very happily. The adjustment of this difficult question, and the course pursued in relation to it by the king, operated favorably upon the people, and from that time no trouble has been experienced.

When Messrs. Pitman and Williams had been several months at Rarotonga, they were cheered by the arrival of Mr. and Mrs. Buzacott, who proved valua-

ble assistants. The day after they landed, Mr. Buza-cott, who was an excellent mechanic, turned up his sleeves and began to work at the forge. On seeing this, the people, and especially the king, exclaimed, "This is the man for us; this is the man for us!" After having spent about twelve months at Rarotonga, Mr. Williams took an affectionate leave of the people, to whom he had become much attached, leaving with them Mr. and Mrs. Pitman and Mr. and Mrs. Buza-cott. During the year he had spent on the island, the external appearance of the inhabitants and especially of the females, had entirely changed. The wives of the missionaries had taught the native women the use of the needle, and many of them had become quite skilful in making bonnets and other articles of dress. They met almost daily with their teachers to receive instruction. The men were taught by the missionaries to build better houses, to make furniture, and to work at various useful trades. The leg of a sofa having been turned in a lathe which had been constructed, one of the chiefs was so much delighted, that he hung it about his neck, and walked up and down the settlement, attracting the attention and admiration of the inhabitants, many of whom declared that had they possessed it prior to their renunciation of idolatry, it would not only have been an object of worship, but have taken the precedence of all their other idols. On the departure of Mr. Williams for his station at Raiatea he was accompanied by Makea, who visited many of the Society Islands, and received

much attention wherever he went. After an absence of two months, he returned to Rarotonga, his character, it would seem, having been seriously injured by his voyage. Inflated with an opinion of his own importance, he soon began to treat the missionaries with disrespect, and rendered their situation exceedingly unpleasant. The people also observing the conduct of the king, began to steal. In addition to these troubles, contentions arose between some of the leading men respecting a portion of land, and became so violent as to occasion fears that the whole island would be involved in war. A skirmish, in fact, commenced, but the interference of the judges prevented a battle. Vexed by this interposition, the contending parties out of revenge set fire to the houses of the judges. The chapel also, with a new school house, and several other buildings, were burned. Emboldened by success, the incendiaries would have proceeded to further outrages had not one of them been caught and severely punished. This salutary example produced its designed effect, and for some time there was no other attempt to burn a building. The chapel was rebuilt, a new school house erected, and the school again became flourishing and prosperous.

Mr. Williams states that in one of his visits to this island, while passing from one station to another, he saw a poor cripple coming on his knees to meet him, who cried out as he approached, "Welcome, servant of God, who brought light into this dark island: to

you are we indebted for the word of salvation." "What do you know of salvation?" asked the missionary. "I know about Jesus Christ," he answered, "who came into the world to save sinners." Being asked what he knew about Jesus Christ, he replied, "I know that he is the Son of God, and that he died upon the cross, to pay for the sins of men, in order that their souls might be saved, and go to happiness in the skies." Mr. Williams inquired if all people went to heaven after death. "Certainly not," said he, "only those who believe in the Lord Jesus, who cast away sin, and who pray to God." "You pray of course," said Mr. Williams. "O yes," he answered, "I very frequently pray as I weed my ground and plant my food, but always three times a day, beside praying with my family every morning and evening." "What do you say when you pray?" asked Mr. Williams. He answered, "I say, O Lord, I am a great sinner, may Jesus take my sins away by his good blood, give me the righteousness of Jesus to adorn me, and give me the good Spirit of Jesus to instruct me, and make my heart good, to make me a man of Jesus, and take me to heaven when I die." "Where did you obtain your knowledge?" asked Mr. Williams. "From you, to be sure," answered the cripple. "Who brought us the news of salvation but yourself?" "I do not recollect," said Mr. Williams, "to have seen you at either of the settlements, and if you have never heard me speak of these things how did you obtain your knowledge of them?"

"Why," said he, "as the people return from the services, I take my seat by the way-side, and beg a bit of the word of them as they pass by. One gives me one piece, another another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know, I understand a little about his word."

The appearance at this period of the settlement at Arorangi, one of the missionary stations, indicated health, prosperity, and happiness. It was about a mile in length, with a wide road through the middle, shaded on each side by a beautiful row of trees. The chapel and the school-house stood in the centre, and the native cottages were built at regular distances from each other about fifty yards from the road. Every house had doors and venetian windows neatly painted. The space between the road and the houses was laid out as a garden or paved with black and white pebbles, and the whole wore an air of neatness and beauty which strongly contrasted with the aspect of the island on the first visit of the missionaries.


Before the departure of Mr. Williams from Rarotonga, it was decided that Mr. Buzacott and Mr. Pitman should assist him in translating the New Testament into the Rarotongan dialect; and when the work was completed, it was deemed important that they should spend a few months together in revising it for the press. Accordingly in the autumn of 1831, Mr. and Mrs. Williams sailed for Rarotonga with

supplies, of which the mission families were in pressing need.

The settlement at Avarua had improved so much in appearance, that it now surpassed in beauty any of the other missionary stations. A new chapel, capable of containing two thousand persons, had been built, with galleries and a neatly finished pulpit. At each end were porticoes approached by flights of steps of hewn coral. Near the chapel stood a neat school-house overshadowed by tall and graceful shade trees, and in the distance appeared the white cottages of the natives with their gardens and shrubbery. For a time every thing seemed prosperous, but at a meeting of the chiefs and people held about two weeks after the arrival of Mr. Williams, a proposition was made to revive some of their ancient customs. This proposal having been favorably received, the practice of tattooing was soon after commenced, and numbers were seen in the settlement decorated in heathenish style. The missionaries were much grieved to observe the effects of these new measures on the young people, and especially the pupils in the schools. But these alarming indications were not followed by serious disturbances. A sermon from Acts xvii. 30, 31, produced a powerful impression on the people, and it was not long before the missionaries had the pleasure of seeing the evil practices in a measure discontinued.

A short time after these events, the island was visited with a most furious and destructive hurri-


cane. Trees were torn up, fences blown down, and many buildings demolished. When the fury of the storm was to some extent abated, the settlements presented a melancholy spectacle. In passing from one to the other over the scene of desolation scarcely a house was to be seen standing. "The poor women were running about with their children, wildly looking for a place of safety ; and the men were dragging their little property from beneath the ruins of their prostrate houses. The screams of the former and the shouts of the latter, together with the roaring sea, the pelting rain, the howling wind, the falling trees, and the infuriated appearance of the atmosphere, presented a spectacle the most sublime and terrible, which made the spectators stand and tremble and adore." The house of Mr. Buzacott lay in ruins, and Mrs. B. with her three little children after taking refuge in several falling cottages was obliged to flee to the mountains. The missionaries exerted themselves to save the most valuable of their goods, but the violence of the tempest prevented them from securing more than a few boxes of clothing and books. The storm continued with unabated violence for two or three days. The chapels, school houses, mission houses, and nearly all the dwellings of the natives were levelled with the ground. The storm having subsided, the missionaries assembled and united in thanksgivings to God for the preservation of their lives amidst such scenes of peril. As soon as the consternation produced by the hurricane was over,



a general meeting of the people was called, at which the great body of them charged the chiefs with having brought this judgment upon them by reviving the heathen customs which had been so long abandoned. As this feeling was general, a resolution was unanimously passed that all the late innovations should be suppressed, and that the observance of the laws should be strictly enforced. One of the chiefs, a well-disposed but ignorant man, proposed that he and his brother chiefs should all be tried and sentenced to some punishment, as an atonement for the sins of the people. The effect produced on the minds of the natives by the recent misfortunes was generally favorable. Some, however, were disgusted and left the settlement, saying, that since the introduction of Christianity a greater number of evils had befallen them than before they renounced idolatry. One old chieftain addressed the meeting and referred to the several disasters which they had experienced as means employed by Jesus Christ for their spiritual benefit. "If," said he, "we had improved these afflictions as we ought, we might have been spared this last calamity. But as all the preceding judgments failed to accomplish the desired effect, we have now been visited by a much more signal display of divine power. Let us then humble ourselves under this exhibition of the anger of God, and not provoke him still more by our obstinacy. True, our food is all destroyed, but our lives are spared; our houses are all blown down, but our wives and children have escaped; our



large new chapel is a heap of ruins, and for this I grieve most of all, yet we have a God to worship; our school house is washed away, yet our teachers are spared to us; and," holding up a portion of the New Testament he continued, "we have still this precious book to instruct us." This address produced a most happy effect on the people, and checked the spirit of opposition which had prevailed for some time. Shortly after these events, Messrs. Williams and Bourne made a voyage to the Society Islands, to obtain supplies for the suffering Rarotongans and to make arrangements for the printing of those portions of the New Testament which had been translated into the Rarotongan dialect. Having accomplished these objects they returned to Rarotonga with an abundant supply of provisions, and a valuable cargo of animals which had never been introduced into the island. The horses, asses, and cattle excited the astonishment of the natives, who like the Tahitians called them all pigs. The horse, was *the great pig that carries the man*; the dog, *the barking pig*, and the ass, *the noisy or long-eared pig*. These animals, especially the cattle, have proved exceedingly valuable to the missionaries. Having left Mr. Buzacott on the island, Mr. Williams sailed for the Navigators' Islands, where he remained three or four months. In January, 1833, he returned to Rarotonga where he also spent several months. During this period the chapels and school houses were rebuilt, and the schools revived under the most favorable auspices. More than two thousand



children were receiving instruction, and their progress, especially in writing, was extremely gratifying. The missionaries were supplied with but few slates and pencils, but as every child was anxious to have one they determined if possible to find a substitute. One morning the children on leaving school ran in groups up the mountains, from which they soon returned with flakes of stones broken off from the rocks. These they carried to the sea-beach and rubbed with sand and coral until they had produced a smooth surface. They then colored the stones with the juice of the mountain plantain, to give them the appearance of English slates. Some of the boys completed the resemblance by cutting them square, and framing them so that without close examination the difference could not be detected. With these flakes of stone for slates, and the spine of the *eschinus* or sea-egg for pencils, the children learned to write exceedingly well, and hundreds of them took down the most important part of every sermon they heard.

The last visit which Mr. Williams made to Rarotonga was in 1834. The contrast between the appearance of the inhabitants at this time and on his first visit is thus stated. "When I found them in 1823, they were ignorant of the nature of Christian worship; and when I left them in 1834, I am not aware that there was a house in the island where family prayer was not observed every morning and every evening."

During the year 1834, the missionaries were much

encouraged by large additions to their congregations, and to the number of pupils in the schools. Several natives also gave good evidence of a change of heart, and were admitted to church fellowship. In August, 1835, Mr. Pitman wrote from Rarotonga that the schools continued to increase, and that many were earnestly seeking the way of life. At an examination in one of the schools, addresses of an interesting character were made by several of the elder boys. "One of them, after speaking on the goodness of God manifested towards them, and contrasting their present conduct with their former vile practices, emphatically turned to some young lads near him and said, 'Whose are ye? Whose servants will you be? As for me, my desire is towards the Lord. I will be the Lord's, the desire of my heart is to be instructed in his word and to be his.' A little boy about twelve years old stood up and said, 'Friends and brethren, it is written, "Whoso cometh unto me I will in no wise cast out;" these words I delight to think of, because they are the words of Christ to us sinners, whom he has compassionated in this land.'" He then exhorted his companions to come to Christ and to forsake their evil practices.

Several instances of conversion occurred, and two persons who died during the year gave decided evidence of piety. Under date of June 30th, 1836, Mr. Pitman writes from Rarotonga, "Inquirers after truth are numerous; scarcely a day passes but we have applications for baptism and admission to the

fellowship of the church. Since the formation of the church in May, 1833, I have not had occasion to reprove any of our number. I am quite astonished at the change which has taken place in some districts, especially the willingness of most of the people to labor. Formerly it was with great difficulty that the chiefs could prevail upon them to work on their farms for a few days together, but since the introduction of the Gospel they have all been most actively employed, and show no disposition to neglect the cultivation of their land, and frequently their chiefs tell us that their farms were never so well attended to." \*

The desire for books manifested here as in some of the other islands was very great. Says Mr. Pitman, "In all directions I am followed by men, women, and children, calling out, 'Teacher, are all the books gone? Give me one, do not say no.' If I say, 'Can you read?' they reply, 'A little, but my children can.' I am urging all of them to more diligence in learning to read, as more books I tell them will soon be received."

The following is an extract from a letter addressed by the native church in Rarotonga, under the care of Mr. Pitman, to the church in England of which Mr. Pitman was a member. "May you be saved by the true God, by Jehovah the real God, who has looked upon us with compassion and blessed us.

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\* London Missionary Chronicle, December, 1837.

These are our words which we declare unto you that ye may know. Our true state in former times was heathen, what we did was entirely evil; we worshipped idols. Tangaroa was the name of our great god. We slew men and offered them to that idol because we thought him to be the true God, and we were well pleased in worshipping him. When the word of God came to our land, then it was that we were rightly informed that Jehovah is the true God, and Jesus the sacrifice whereby sin is pardoned. We held that word but did not strictly regard it. It was on the arrival of our minister, Mr. Pitman, that we were fully informed that Jehovah is the true God and Jesus the true Saviour, whereby we are saved. We were then instructed in the word of God, and our minister has taught us to read and write. Men, women, and children understand. When the true season arrived, then sprung up ordinances, baptism, and the eucharist. Many have been admitted into the church. The people are also baptized and are coming forward for baptism in the name of the Father and of the Son and of the Holy Ghost. We are now dwelling comfortably, meditating on the wonderful compassion of God, and we rejoice to think that you pray for us that we may be blessed, and that we may obtain salvation for our souls. Through the amazing compassion of God we are made one. You are brought nigh to us and we are brought nigh to you. May our joy continue even till we meet face to face in the kingdom of God; in that place of which our

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Lord Jesus has said to us, 'I go to prepare a place for you.' Let us be glad for these words." \*

During the year 1838, several native converts were removed by death. Their last days were full of hope and joy, and afforded to surviving friends abundant consolation in the belief that the exchange was their eternal gain.

Of the wife of one of the native teachers Mr. Pitman thus writes. "Visited Iro's wife. She had repeatedly inquired if I had come, and asked what could detain me. As soon as it was told her that I had arrived, she looked steadfastly at me and said emphatically, 'I am going, I am going to Jesus!' I said, 'Is Jesus all your trust? Do you think Jesus will receive you?' 'Yes, he will take me to himself.' 'Are you not afraid of death?' 'I am not afraid of death. I long to be with Jesus.' I endeavored to ascertain the ground of her confidence, and have reason to hope it was well founded. In speaking of the joys of the blessed, she would repeat the words after me, apparently with much delight. 'No sickness there, no sin there, no evil there, the glory of Jesus, oh! that is good. My heart is with Jesus, my soul communes with Jesus.' Her husband told me that just before I arrived she thought her departure was at hand, and exhorted him and all her children. 'Do not,' said she, 'grieve on my account; there is no cause for sorrow. Do not turn aside from the

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\* London Missionary Chronicle, April, 1838.

## CHAPTER XV.

### INTRODUCTION OF THE GOSPEL INTO THE SAMOAS, OR NAVIGATORS' ISLANDS.

**Character of the Samoans—Project of Mr. Williams—Ship built—Voyage of Messrs. Williams and Barff—Arrival at Savaii—Reception—Interview with two Chiefs—Second visit of Mr. Williams to the Navigators' Islands—Pleasant salutation—Incidents at Leone—Conduct of English Sailors—Interesting events at Manono—Speech of the King—His reception of the Gospel—Effect on the people—Beauty of the settlements—Christian females—Conversation with a Chief—Arrival of English missionaries—Improvement of the people—Attention to religion—Missionary meeting—General results—Contrast in the condition of the inhabitants.**

In the year 1787, the Navigators' Islands were visited by the French expedition under La Perouse, and at one of them M. De Langle, the second in command, with a number of his men, were barbarously murdered by the natives.\* This tragical act conveyed such an impression of their treachery and ferocity as deterred subsequent voyagers from venturing among them. For many years they seem not to have been visited by a vessel from any part of the

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\* See Chapter II. p. 61.

civilized world. The idea of introducing the Gospel into this group appears to have originated with Mr. Williams. In 1824, that indefatigable missionary wrote on the subject to the Directors of the London Missionary Society. No attempt was made, however, to commence a mission at these islands until after the establishment of the Gospel at the Hervey group. Desirous to extend the sphere of the missionary operations in the South Sea Islands, Mr. Williams formed the plan of making a voyage to the Navigators' Islands. But the great distance of this group—nearly 2,000 miles—from Raiatea, the ferocious character of its inhabitants, and in the event of his death the desolate condition of his wife and children at so great a distance from their home and friends, naturally rendered Mrs. Williams unwilling that her husband should enter on such an undertaking. At length, however, she gave her "full concurrence," and Mr. Williams began to devise the means for carrying his plan into execution. Having no vessel suitable for such a voyage, he attempted to build one, and with the assistance of the natives completed it in about three months. In the prosecution of this work, the ingenuity and skill of Mr. Williams were admirably displayed, and his success shows how important such traits of character are in a missionary.

It was indispensable to the accomplishment of his work that he should have a pair of smith's bellows, as well as certain tools for working in iron, which were



not to be found in Rarotonga. Having killed, for the sake of their skins, three of the four goats on the island, he constructed, with much difficulty, a tolerable bellows. But when the rats\* had left nothing more of his new apparatus than the naked boards, all hope of accomplishing his object in the ordinary way was removed. Unwilling, however, to relinquish his purpose, he persevered in his efforts, and at last hit upon a novel expedient to "raise the wind." It occurred to him, that as water is thrown by a pump, air might be projected on the same principle. With two boxes eighteen inches square and four feet high, fitted with valves and levers, and worked by eight or ten natives, he contrived to procure such a succession of blasts as answered all his purposes in the building of his vessel. A stone was

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\* The missionaries at Rarotonga never sat down to a meal without two or more persons to keep the rats from the table, and as guards were not thus stationed at family prayers, they were then run over by them in all directions. Not only the skins with which the trunks were covered were devoured, but the boots and shoes, if not carefully secured at night, were in the morning no where to be found. Mrs. Pitman, having one night lost her shoes in this manner, the native authorities issued a decree of extermination against the whole race of rats. Baskets, five or six feet in length, having been made, and men, women, and children suitably armed, thirty of these baskets were filled in an hour, and yet the number remained undiminished. It is not strange, therefore, that on the return of the 'Messenger of Peace' from her first voyage, the cargo consisted of an importation of pigs and cats from Aitutaki.

substituted for an anvil, and a pair of carpenter's pincers for tongs. With very little iron, without a saw, without oakum, or cordage, or sail-cloth, he succeeded in launching a vessel sixty feet in length and eighteen in breadth, of seventy or eighty tons burthen. It was named, "The Messenger of Peace." The trees were split with wedges, and for adzes the natives used small hatchets. The bark of the hibiscus was twisted into ropes, and native mats quilted for sails, and the rudder was constructed of "a piece of a pickaxe, a cooper's adze, and a large hoe."

Every arrangement having been at length made for the voyage, in reference to which the vessel had been constructed, Messrs. Williams and Barff, with seven native teachers, sailed from Raiatea for the Navigators' Islands, on the 24th of May, 1830. In order to gain as much information as possible respecting the people whom they were about to visit, the missionaries, knowing that there had always been frequent intercourse between the inhabitants of that group and those of the Friendly Islands, determined, instead of sailing direct for the Navigators' Islands, to proceed first to Tongataboo.

At that island they found *Faua*, a chief of one of the Navigators' Islands, who stated that he was related to the most influential families there, that he had been eleven years absent from his home, and that he was now desirous of returning. Having heard that the Messenger of Peace was on a voyage to these islands, and that the object of the missionaries was to convey

the Gospel to his countrymen, he offered, if they would take him with them, to use all his influence with his relatives and the chiefs, to induce them to receive the teachers kindly, and attend to their instructions. Learning from Tupou, the king, that Fauea, though not a Christian himself, was decidedly favorable to the new religion, and that his wife was one of the converts, the missionaries expressed to him their willingness to take him and his family to his native land. After spending a fortnight at Tongataboo, the missionaries and the chief, Fauea, sailed for the Navigators' Islands. Although Fauea was in high spirits at the prospect of soon seeing his home, Mr. Williams frequently noticed in his countenance an expression of great anxiety, for which he could not account. They had not been long at sea, when he came and seated himself by the side of Mr. Williams, and said that he had been thinking of the great work which the missionaries had undertaken, and though he had no doubt that the chiefs and people would gladly receive them, he feared opposition from a person called Tamafainga, in whom the spirit of the gods dwelt, and who was a terror to all the inhabitants. He further added, that if he forbade it, the people would be afraid to place themselves under Christian instruction. Grieved but not entirely disheartened at this information, the missionaries determined to pursue their way, looking to God alone for protection and success. After a protracted voyage, the beautiful island of Savaii was descried in the

distance. As soon as the vessel reached the shore a number of natives came off in their canoes and welcomed Fauea to his native land. After some conversation, the chief inquired "Where is Tamafain-ga?" "Oh!" replied the people, "he is dead, he is dead! he was killed ten or twelve days ago." Almost frantic with joy at this information, Fauea leaped about the deck, shouting, "The Devil is dead! the Devil is dead! our work is done, the Devil is dead!" Learning the cause of these exclamations, the missionaries united in thanksgiving for what appeared to be such a signal interposition of Providence.

On the first Sabbath after their arrival, canoes came off to the vessel, bringing articles for barter. Fauea informed the people that the ship was *e vaa lotu*, or a praying ship, and that as it was *le aso sa*, a sacred day, they could not trade with them until the morrow. This information surprised them, but Fauea collecting a circle around him on the deck of the ship, stated the object of the missionaries in coming among them, informed them that a number of islands had embraced Christianity, and specified some of the advantages which the inhabitants were deriving from this new religion. "Can the religion of these foreigners be any thing but wise and good?" said the chief to his countrymen. "Let us look at *them*, and then look at *ourselves*; their heads are covered, while ours are exposed to the heat of the sun and the wet of the rain. Their bodies are clothed all over with beautiful cloth, while we have

nothing but a bandage of leaves around our waists; they have clothes upon their very feet, while ours are like the dog's. Look at their axes, their scissors, and their other property, how rich they are!" This address was listened to with great interest by the natives, who crowded around the speaker, and with outstretched necks and gaping mouths carefully caught the words as they fell from his lips. They now began to examine the dress of the missionaries, and not meeting with a repulse, one of them pulled off Mr. Williams's shoe. Surprised at the appearance of the foot with the stocking on, he exclaimed "What extraordinary people these foreigners are; they have no toes as we have!" "Did I not tell you," said Fauea, that they had clothes upon their feet? feel them and you will find that they have toes as well as ourselves." In a moment the other shoe was off, and both of Mr. Williams's feet, as well as those of his colleague, underwent a thorough examination.

While Fauea was thus employed on board the vessel, his wife, who had gone on shore with the teachers and their wives, was equally diligent in describing to the natives the wonders she had seen, and the value of the religion which was now brought to their island. When food was offered, she stood up and asked a blessing in the presence of the assembled multitude.

On landing, the missionaries learned that Malietoa, the king, was at Upolu, the seat of a war which was then raging, occasioned by the death of Tamafainga.

A messenger was despatched to Upolu to inform Malietoa of the arrival of the missionaries, and to request an interview with him as soon as possible. The next day he arrived. He received the teachers favorably, and said that he had heard of the *lotu*, or new religion, and was desirous of receiving Christian instruction. The missionaries endeavored to dissuade him from continuing the war, but he replied that as Tamafainga was related to himself and to all the principal chiefs, they must avenge his death, and that if he left the war unfinished, and his enemies unsubdued, he should be degraded in the estimation of his countrymen as long as he lived. He promised, however, that as soon as the war was terminated, he would come and place himself under the instruction of the teachers. The missionaries and the native teachers at first suffered considerable apprehension about their children, some of whom were not brought to them until several hours after their arrival. But their fears proved groundless, and they experienced the greatest kindness from the Savaiians. Upon inquiry, they found that the natives who had assisted the teachers in landing, had taken the children, and instead of carrying them directly to their parents, first took them to their own residences. There each family killed a pig, prepared an oven of food, and having given the children a "good feeding," brought them to their anxious parents. Malietoa requested that four of the teachers might remain with him, and pointed out two houses which he intended to present

to them for their residence. The other teachers were committed to the care of Tumalelangi, the brother of Malietoa. When this arrangement was completed, the missionaries opened a basket, and placed before the two chiefs some presents which they had brought for them. Tumalelangi took up each article as it was handed out, and placing it upon his head, exclaimed, "Thank you for this," and concluded by saying, "Thank you for all, thank you for all." He then said that delighted as he was with his present, he thought much more of the missionaries than of the gift, and though he was always a great man, yet he felt himself a ~~greater~~ **greater** man that day than ever he was before, because **two** great English chiefs had come to form his acquaintance and bring him good. "This," added the chief, "is the happiest day of my life, and I rejoice that I have lived to see it. In future, we shall consider ourselves and you as one family, and hope you will do the same."

The missionaries having accomplished the object of their voyage, and seen the native teachers comfortably located in the houses which had been given to them, prepared to leave Savaii. They did not do this, however, without intimating that they would return again and bring them English missionaries. In taking a review of the manner in which they had been received by the inhabitants, the kindness they had experienced, and the joy evinced by the chiefs in the prospect of the settlement of the teachers among them, they recognized the hand of Providence.

Much of this success was, no doubt, attributable to Fauea, who, as well as his wife, efficiently promoted the objects of the mission.

In October, 1832, Mr. Williams sailed from Rarotonga on a second visit to the Samoas. The first island that appeared in sight was Manua, the most easterly of the group. As the vessel approached the shore, a number of canoes put off and advanced towards it. In one of them a native stood up and shouted, "We are sons of the Word, we are sons of the Word; we are waiting for a *falau lotu*, a religion ship, to bring us some people whom they call missionaries, to tell us about Jesus Christ." This salutation was as delightful as it was unexpected. One of the chiefs came on board, and finding that the vessel was a "religion ship," appeared highly delighted and asked for a missionary. On being informed that there was but one, and that he was intended for Manono, he manifested great regret, and begged to be supplied as soon as possible. On entering the bay, a canoe came off having on board an old chief. Mr. Williams told him his object in visiting the Islands, and inquired whether he had heard of the new religion which had been introduced into Savaii and Upolu. Being answered in the negative, Mr. W. told him his object in visiting the Samoa Islands. The old man listened attentively and asked for a teacher, promising to treat him with great kindness and "give him plenty to eat."

The vessel next touched at Tutuila, where it was



immediately surrounded by a number of canoes, filled with men whose appearance exhibited every mark of savage life. They were very urgent to obtain powder and muskets, as they were at war, and expected shortly to engage in a severe conflict. The missionaries did not land here, but passed along the coast to a district called Leone, where a person came on board and introduced himself as a "son of the Word." He informed Mr. Williams that about fifty persons in his district had embraced Christianity, had erected a place of worship, and were waiting his arrival. As the boat approached the shore, the heathen party arranged themselves along the beach, and presented rather a formidable appearance. Mr. Williams supposing his life might be in danger, desired the natives to cease rowing and unite with him in prayer. The chief who stood in the centre of the assembled multitude perceiving that the missionaries were afraid to land, directed the people to sit down, and wading into the water, addressed Mr. W. with "Son, will you not come on shore? will you not land amongst us?" Mr. W. replied that he had heard that the inhabitants of that bay were exceedingly savage, and that he did not know that he should trust himself among them. "Oh!" replied the chief, "we are not savage now, we are Christians." "Where did you hear of Christianity?" asked Mr. W. "Oh," he exclaimed, "a great chief from the white man's country, named Williams, came to Savaii about twenty moons ago, and placed there some *tamafai-lotu*, workers of religion,

and several of our people who were there, began on their return to instruct their friends, many of whom have become sons of the Word." Then pointing to a group of persons sitting apart from the rest, each of whom had a piece of white native cloth tied round his arm, he added, "These are the Christians, and they are distinguished from their heathen countrymen by the cloth which you see upon their arms." Mr. Williams then informed him that he himself was the "great chief" he had spoken of, and that he had carried the "workers of religion" to Savaii about twenty moons before. On hearing this, the chief made a signal to the multitude, who instantly sprang from their seats, rushed to the sea, seized the boat and carried both it and Mr. W. to the shore. *Amoamo*, the chief, conducted Mr. W. to the Christians, by one of whom he was informed that a chapel had been built, and that service was performed every Sabbath day. "And who," asked Mr. Williams, "conducts the worship?" "I do," said he, "I take my canoe, go down to the teachers, get some religion which I bring carefully home, and give to the people; and when that is gone I take my canoe again and fetch some more. And now you are come, for whom we have been so long waiting! Where's our teacher? give me a man full of religion, that I may not expose my life to danger by going so long a distance to fetch it." On hearing that he could not be supplied with a teacher, he was affected almost to tears, and would scarcely believe it, for he imagined that the vessel was

full of them. Mr. W. inquired of the chief if he had become a worshipper of Jehovah. He replied that he had not, but added, "If you will give me a worker of religion to teach me, I will become a believer immediately." It was with sincere regret that Mr. Williams left this little band without any missionary to teach them, and returned to the ship to prosecute his voyage. He found there a party of natives from an adjoining district who were waiting to present a request that he would pay them a visit. The chief assured Mr. Williams that he and nearly all his people were Christians, and that they had erected a spacious place of worship in imitation of the one at Savaii, and that he was daily engaged in teaching his people what he had himself been taught. Seeing that Mr. W. was inclined to doubt his statements, he placed his hands before him in the form of a book, and recited a chapter out of the Tahitian primer, after which he said "Let us pray," and kneeling down upon the deck he repeated the Lord's prayer in the Tahitian language. Mr. Williams was pleased with his simplicity, and gave him some elementary books, and promised if possible to call and spend a day or two with him on his return from Savaii. The next day Mr. W. reached Upolu, when natives from various parts of the island approached the vessel, saying that they were "sons of the Word," and that they were waiting for a "religion ship" to bring them missionaries. Two English sailors among them came on board, and began to describe their exploits

in "turning people religion," as they termed it. Mr. Williams inquired how they effected their object. One of them replied, "Why sir, I goes about and talks to the people, and tells 'em that our God is good, and theirs is bad; and when they listens to me, I makes 'em religion, and baptizes 'em." "You baptize them then, do you," said Mr. Williams, "how do you do that?" "Why sir," he answered, "I takes water, dips my hands in it, and crosses them in their foreheads, and in their breasts, and then I reads a bit of a prayer to 'em in English." "Of course," said Mr. W. "they understand you." "No," he replied, "but they says they knows it does 'em good."

When Mr. Williams reached Manono, the chief, Matetau, whom he had seen on his first visit to this island, came off to the ship and inquired with great earnestness, "Where's my missionary?" Te-ava and his wife, the native teachers who had been set apart for this station, were then introduced to him. He seized them with delight, and exclaimed, "Good, very good, I am happy now!" After a hasty visit to this island, Mr. Williams proceeded to Savaii, where he was received by the teachers and people with many expressions of joy. They informed him that Malietoa, his brother, the principal chiefs, and nearly all the inhabitants of the settlement, had embraced Christianity, and that the body of the people were only waiting his arrival to renounce idolatry. The next day was the Sabbath, and about 9 o'clock, Mr. Williams accompanied the native teachers to the

chapel. The congregation consisted of about seven hundred persons, who, though rude and uncultivated in appearance, could not be viewed without interest, as they listened to the words that fell from the lips of the preacher. At the close of the service in the afternoon, one of the teachers thus addressed the assembly. "Friends, for a long time we have been subject to ridicule; and some have even represented us as deceivers, and endeavored to confirm their representations by saying, 'Where is Mr. Williams? he will never return; if he comes again we will believe.' Here, then, is our minister for whom you have been waiting: you can ask him any questions you please in confirmation of what we have told you. Here is our minister from England, the dwelling place of knowledge; he and his brother missionaries are the fountains from which its streams have flowed through these islands. Ask him now respecting the points concerning which you have doubted. He is our root." This address was followed by one from Malietoa, who declared, that it was his intention to "give his whole soul to the word of Jehovah, and to employ his utmost endeavors that it might speedily encircle the land." The following day a general meeting of the people was called, which Mr. Williams was invited to attend. After a short address from Malietoa, Mr. Williams inquired, what was the wish of the people in regard to receiving English missionaries, now that they had had sufficient time to form an opinion of the spirit and principles

of Christianity. "Our wish is," replied the chief, "that you should fetch your family, and come and live and die with us, to tell us about Jehovah, and teach us how to love Jesus Christ." "But," said Mr. Williams, "I am only one, and there are eight islands in the group, and the people are so numerous that the work is too great for any individual; and my proposition is, that I return immediately to my native country, and inform my brother Christians of your anxiety to be instructed." "Well," answered Malietoa, "go, go with speed; obtain all the missionaries you can, and come again as soon as possible; but, oh! we shall be dead, many of us will be dead before you return." Mr. Williams then asked, whether, if missionaries came among them with their wives and property, he would protect them. The chief, with an expression of surprise, inquired, "Why do you ask that question? have I not fulfilled my promises? I assured you that I would terminate the war as soon as possible; this I did, and there has been no war since. I gave you my word that I would assist in erecting a chapel; it is finished. I told you I would place myself under instruction, and I have done so. Twenty moons ago you committed your people with their wives, and children, and property to my care; now inquire, if in any case, they have suffered injury. And do you ask me whether I will protect English missionaries, the very persons we are so anxious to have? Why do you propose such a question?" Mr. Williams replied, that he did not

ask on his own account, but that he might carry the words of the chief to England, since they would be more satisfactory than his own. "Oh!" he exclaimed, "that is what you wish, is it?" and moving his hand from his mouth towards Mr. Williams, he said, "Here they are, take them; here they are, take them; go and procure for us as many missionaries as you can, and tell them to come with confidence; for if they bring property enough to reach from the top of yonder high mountain down to the sea-beach, and leave it exposed from one year's end to another, not a particle of it shall be touched."

During his stay at Savaii, Mr. Williams learned from the teachers many interesting particulars respecting the introduction of the Gospel into the island, and especially its reception by Malietoa and his family. A short time previous to the day fixed upon for the opening of the new chapel, the king called together his family, and stated that he was about to fulfil his promise and become a worshipper of Jehovah. His sons replied that if it was good for him it was also good for them, and that they also would receive the Gospel. But to this he objected, saying that the gods would be enraged with him for abandoning them, and endeavor to destroy him, "and perhaps," added he, "Jehovah may not have power to protect me against the effects of their anger. I will therefore try the experiment of becoming his worshipper, and if he can protect me you may with safety follow my example; but if not, I only shall fall

a victim to their vengeance—you will be safe." The young men unwillingly consented to wait a month or six weeks; but the third week their patience became exhausted, and going to their father, they stated that he had tried the experiment long enough, and as no evil had befallen him, they would immediately follow his example. Not only his sons, but all his relatives, and nearly all his people, abandoned their heathen worship. In connection with this renunciation of their old religion, a singular ceremony was observed. Every chief of note at the Samoa Islands had his *etu*, in which the spirit of the gods was supposed to reside. This *etu* was some species of bird, fish, or reptile, and if any one of that class was cooked and eaten, the *etu* was considered so entirely desecrated that it could never again be regarded as an object of religious veneration. The *etu* of Malietoa's sons was a fish called *anae*. On the day appointed, a large party of friends and relatives were invited to partake of the feast. A number of *anae* were dressed, and a portion laid before each individual, who with fear and trembling ate of the sacred food. The superstitious fears of the young men were so much excited lest they should be punished with death for their presumption, that on returning from the feast they drank a large dose of cocoanut oil and salt water, to prevent the effects which they feared might follow. The people who were spectators of this feast, expected that those who partook of it would fall down dead suddenly, but seeing no harm happen to them they



changed their minds, and said that Jehovah was the true God. The result of this experiment produced a decided change in favor of Christianity, and induced many of the people to place themselves under the instruction of the teachers. There were afterwards frequent rumors of war, and several times it was on the point of breaking out. These reports caused the missionaries much anxiety, but their fears proved groundless, and they enjoyed tranquillity for some months.

After spending several days at Sapapalii, the district in which the teachers resided, Mr. Williams set out for Amoa, a station about eight miles distant, where the inhabitants had built a chapel and were all receiving Christian instruction. In going to Amoa he passed through two or three other settlements, the beauty of which surprised and delighted him. Through one of them, called Safatulafai, there was a broad road of hard sand; in the centre stood a spacious building for their public business and amusements, and at little distances there were beautiful lawns of the richest velvet. At Amoa Mr. W. was visited by a number of females, each of whom brought him a present. They said that the Christians of their settlement were all females, and that as they could not expect to receive a visit from so great a chief, they had come to pay their respects to one from whom they had received the Word of Jehovah. In reply to some inquiries which Mr. W. made respecting this band of females, the teachers said that

they knew them well, and that their settlement was five miles distant. The principal person among them had resided with the teachers several months, during which time she was exceedingly diligent in her attendance on their instructions. When she returned she collected all the women of her district, and telling them what she had heard, persuaded many of them to follow her example, and renounce their heathen worship. "From that time," said the teachers, "her visits to us have been frequent, and as soon as her little stock of knowledge is expended, she returns and stays with us a few days to obtain more, which she treasures up and carefully carries back to her waiting companions." She had also built a place of worship, in which, when neither of the teachers could attend, she conducted the services herself.

Many other interesting incidents occurred during Mr. Williams's stay at these islands, but our limits do not allow us to notice more than one or two. One night after he had retired to rest fatigued with the duties of the day, he was prevented from sleeping by the conversation of an interesting and intelligent young chief, who had just returned from a journey. On seeing Mr. W. he saluted him in English with "How do you do, Sir?" "Very well, I thank you, Sir," replied Mr. W., "how do you do?" "Oh!" answered he, "me very well; me very glad to see you; me no see you long time ago; me away in the bush making fight; oh! plenty of the fight, too much of the fight! Me hear that white chief bring

the good word of Jehovah; me want plenty to see you; me heart say, How do you do? me heart cry to see you." In reply to Mr. Williams's inquiry whether he had learned to read, he said that he had been trying for several months, but that his "heart was too much fool," and that he had not yet succeeded. But he added that he was determined to persevere, and never be tired till he had learned. After giving Mr. W. an account of the cruelties practised in the late war, he exclaimed, "Oh my countrymen, the Samoa man too much fool, plenty wicked; you don't know. Samoa great fool, he kills the man, he fights the tree. Bread-fruit tree, cocoanut tree, no fight us. Oh! the Samoa too much fool, too much wicked." He inquired respecting Mr. W.'s family, and asked, "If Williams's woman and Williams's boy did not grieve very much at his being so far away from them so many moons?" "Yes," replied Mr. W., "but Mrs. Williams is as anxious as myself that the poor heathen should know about Jesus Christ and salvation, and therefore willingly makes the sacrifice." With tears in his eyes, he exclaimed, "We plenty sorry for them; they must have plenty of cry for you all these moons."

At a district called Apia, one of the chiefs inquired of Mr. W. his opinion of the harbor where he had landed. On learning that it was an excellent one, he requested Mr. Williams to communicate the fact to captains of ships, as he greatly desired to be visited by them. Mr. W. replied that he would do so, but

added he, "The captains will immediately inquire whether the chief is a Christian, and I shall be obliged to tell them that he is not." "Oh no," he exclaimed, "you must not tell them that, for I have resolved to follow Malietoa's example; and if you will wait until to-morrow morning, by which time I shall have conferred with my people, you can come on shore and make me a Christian." The following morning Mr. W. met the chief, who in the presence of a large number of people said, "I have resolved to renounce the religion of my forefathers, and wish you to make me a Christian." Mr. W. informed him that nothing but a change of heart could make him a Christian, but that he should rejoice to receive his public declaration in favor of Christianity, and to write his name in a book as one who desired to become a Christian. The chief then requested that those who wished to follow his example would remain in the house while Mr. W. prayed, and that the others would retire. About twenty withdrew, but they returned again at the close of the prayer, and listened attentively to an address from the chief. "Let none of us," said he, "speak contemptuously of religion. Some of you have preferred remaining in the devil's worship. Do not you revile my proceedings; neither will I yours." A short time after this, while walking with the chief, Mr. W. noticed that he appeared much dispirited, and inquired the cause. The chief replied, "Oh I am in great perplexity! I have taken a most important step; I have become a worshipper

of Jehovah, but I am quite ignorant of the kind of worship I must offer, and of the actions which are pleasing or displeasing to him, and I have no one to teach me." Mr. W. promised to send him a teacher, and soon after took his leave of him.

Having completed the object of his voyage, and visited all the islands of the Samoa group, Mr. W. returned to his family. The feelings excited in his mind by a review of the interesting scenes he had witnessed and the reception he had met with, were those of gratitude and joy. In less than twenty months an entire change had taken place in the habits and character of the Samoans. Chapels had been built in all the islands, and every where the people seemed waiting to receive instruction. It is not to be supposed that, in their desire for missionaries, the majority of the people were at this time influenced solely by a wish to receive Christian instruction. Motives of worldly policy no doubt operated powerfully upon the minds of many, but there were probably some who were sincerely desirous of becoming acquainted with the true God, and the way of salvation. But whatever may have been the ruling motive with some, the abandonment of their heathen customs, and of their false system of religion, is certainly a delightful result.

The desire of the chiefs and people of this group to receive English missionaries, was communicated by Mr. Williams to the Directors of the Missionary Society, and in November, 1835, six missionaries,

five of whom were accompanied by their wives, sailed from London for the Navigators' Islands. On the 22nd of April, 1836, they arrived at Tahiti, and in June following, reached their destination and commenced their labors. Messrs. Murray and Barnden were stationed at Tutuila, Mr. Heath at Manono, Mr. Mills at Upolu, and Messrs. Hardy and M'Donald at Savaii. The way had already been prepared for them, and the manner in which they were received by the people was truly encouraging. Under date of December 9, 1836, Mr. Heath writes thus from Manono. "At the village in which I reside, nearly all the people can read and write, and constantly attend public worship. The old chapel is used as a school, and a large, new plastered one was opened in September. At the same time, nineteen adults and several children were baptized." There were at this time in Upolu, eight plastered chapels besides several of an inferior description. After noticing the state of the schools, Mr. Heath adds, "Several chiefs have offered to embrace Christianity, or to *lotu*, as their phrase is, if we provide for them a white teacher. When I look at the people, naturally quick and intelligent, and eager for instruction, when I hear them daily begging for books and slates, pencils and paper, without being able to supply one tenth of them, I feel oppressed by the view of our feeble means." \*

In April, 1837, Mr. Hardy had acquired a sufficient

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\* London Missionary Chronicle, May, 1838.

knowledge of the language to be able to preach to the people, and appointed one or two meetings for religious conversation with such as were disposed. Twelve men came, with whom he conversed a considerable time. He found their knowledge of the plan of salvation, though limited, sufficiently clear, and the truth seemed to have taken deep hold upon their minds. They were afterwards publicly examined and baptized. On the same day a native church was formed at Savaii, consisting of the English missionaries, the native teachers, and eleven Samoans.

At Tutuila also the missionaries were greatly encouraged, and evidence was constantly afforded them of the benefits resulting from their instructions. In May, 1837, about the time of the annual missionary meeting in London, Mr. Heath mentioned to one of the chiefs that a great missionary meeting was soon to be held in England, and that perhaps such meetings might hereafter be held at Manono. "Why can we not have one this year?" asked the chief, "for great is my desire." As no arrangement had been made for such a meeting, Mr. H. doubted the expediency of appointing one, but finding that the people were exceedingly anxious, he decided to have one in his own district. Though the weather was bad, a congregation of nearly three thousand people assembled, and addresses were delivered by several chiefs and native teachers. The speeches were continued for upwards of two hours, during which time the attention of the audience was undivided. The

speakers alluded in affecting terms to their present advantages compared with their former darkness. One of them said that at first they "threw away the word of Jehovah, but now they had made oath to him; that formerly the land was as if buried with large stones, but that now it was made smooth." In the course of the week a similar meeting was held at Savaii.

In a tour of Upolu which Mr. Heath made shortly after, he had the pleasure of preaching in the house formerly occupied by Tamafainga, whose merciless tyranny exasperated the people until they rose up and killed him, and to avenge whose death the war mentioned in the early part of this chapter was undertaken. On the 25th of October, a new plastered chapel, capable of containing five hundred people, was opened in Upolu. At this time about six hundred persons professed the Christian name in Mr. Heath's district, the number of baptized natives was five hundred and eighty-seven, and those united in the fellowship of the church eighty-three. All except the oldest people could read, and many had learned to write.

At Savaii soon after Mr. Hardy began to preach, two young men, sons of chiefs, attended worship regularly at the chapel. For some time no apparent impression was made on their minds, or any change effected in their sinful practices. They had each several wives, and seemed entirely abandoned to vice. As they continued, however, to attend the



preaching of the Gospel, they became more thoughtful, and manifested considerable attention to the Word. They were at length convicted of the folly and sinfulness of their former lives, a dread of the anger of God seized them, and they were led to seek salvation through the merits of the Saviour. The struggle must have been great before they came to the determination to abandon their former practices and embrace the Gospel, as they had to combat not only the anger and influence of their families, and to act in direct opposition to the customs of the land, but also to overcome the deep-rooted habits of sin cherished by them from their childhood.

The missionaries in all these islands devoted a portion of their time to the preparation of native teachers, many of whom have already commenced the work of instruction among their countrymen.

The last accounts from this group of islands is of the most interesting and encouraging character. Mr. Heath estimates that there are now on the island of Upolu twenty thousand persons who have embraced Christianity. On Manono all the inhabitants, consisting of about two thousand, are professedly Christians. At Savaii there are from twelve to thirteen thousand converts. On Tutuila there are six thousand, and several hundreds on the smaller islands.\* What a contrast with the condition of the natives in 1830, when the heralds of salvation first visited

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\* London Missionary Chronicle, March, 1840.

their shores, does this account present ! “ *Then*, their beautiful country was ‘burned with fire;’ rapine, murder, cannibalism, crimes and horrors at which the heart sickens, generally prevailed ; *now*, with wonder and gratitude the messengers of mercy exclaim, ‘Behold how good and pleasant a thing it is for brethren to dwell together in unity.’ And this change, as great as it is blessed, has been effected within the short space of ten years. Truly may we exclaim, ‘What hath God wrought !’ ”

## CHAPTER XVI.

### THE FRIENDLY ISLANDS, THE PEARL ISLANDS, AND THE MARQUESAS.

**Mission commenced at Tongataboo—Its failure—Mission revived—Condition of the Friendly Islands in 1823—Success of the Mission—Letter from a Missionary—War at Tonga—Encouraging appearances—State of the schools—Mission commenced in the Pearl Islands—Notices of the different islands—Mission commenced at Marquesas—Its results—Roman Catholic missionaries.**

COMPARED with the important events which have been related in the preceding chapters, the few facts that can be stated respecting the three remaining groups embraced in the plan of this work are of little interest. Reference to these clusters might perhaps be omitted altogether, did not completeness of view in regard to the operations of the London Missionary Society seem to require a brief notice of the attempts made to extend the Gospel to them.

In March, 1797, Captain Wilson, after settling the first missionaries at Tahiti, sailed for Tongataboo, one of the Friendly Islands, with the view of establishing a mission in that group. He left there ten missionaries, three of whom were killed shortly after.

The remaining seven, after laboring three years and suffering incredible hardships, being frequently threatened with death, were at length obliged to leave the island. These disasters appear to have been occasioned by the influence of a man by the name of Morgan, a convict who had escaped from Botany Bay, and who was residing on the island when the missionaries arrived. This man gave the missionaries so much annoyance that they found it necessary to expose his true character to the natives; in consequence of which, he was treated with contempt and obliged to submit to many insults. He was able, however, to persuade the chiefs that the missionaries were emissaries sent by the king of England to get possession of the land; that the deaths by an epidemic which was then raging were owing to their influence; that by means of their singing and praying they would at last cause the destruction of the whole population; and that the only safety of the natives consisted in putting them to death. Three were accordingly murdered, (as has been stated,) and the remainder made their escape to Port Jackson. Morgan himself was afterwards killed, on account of his laying claim to the same power with the abuse of which he charged the missionaries. A chief whose father he pretended to have *prayed to death*, avenged himself by killing the possessor of so dangerous an art.

For more than twenty years after the unfortunate termination of this attempt to establish a mission at Tongataboo, the natives of the Friendly Islands

remained without missionaries. At length Mr. Lawry, with some mechanics, members of the Methodist Society at Sydney, New South Wales, sailed from that place and commenced a missionary station in Tongataboo. This was in August, 1822. The mission which was then established is under the patronage of the English Wesleyan Missionary Society. Although the plan of this work does not extend beyond the operations of the London Missionary Society, yet as the Methodist mission at Tongataboo is established upon ground which was originally occupied by that society, a brief notice of the progress and present condition of the mission may not be uninteresting. The natives at first received the new missionaries with much kindness, and manifested a strong desire to receive instruction. But the turbulence of their disposition soon showed itself, and their superstitious fears were easily aroused by such of the chiefs as were opposed to the new *lotu*, or religion.

“An old chief named Mafe Malanga, said that the white people were come as spies, and would soon be followed by others from England, who would take away the island from them. ‘See,’ said he, ‘these people are always praying to their atua, as the other missionaries were; and what was the consequence of their praying? Why, the wars broke out, and all the old chiefs were killed.’” \*

In January, 1823, the Sydney Gazette contained

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\* History of Missions, ii. 178.

the following statement. "The barriers to the establishment of a mission in the Friendly Islands appeared extremely formidable to encounter. Hardly a ship could, once, touch without bloodshed. Upwards of twenty years since, it is within recollection, that several gentlemen from the London Missionary Society were landed there; but operations with them had scarcely begun, ere most of the party were butchered, while some providentially effected an escape. Those islands are aggregated at about one hundred and eighty-eight, and for nearly the last twenty years the inhabitants have been engaged in sanguinary wars. About eight years since, war raged with dreadful fury; another was waged about four years ago; and the last has only terminated two years. It is acknowledged by the natives, that a depopulation of one half of the islands has occurred in those contests, which are conducted in a way far more horrible and bloody than can be well conceived by Europeans. Those islanders now, however, are in the enjoyment of tranquillity, appear to be heartily sickened of war; and the fields are therefore 'white to the harvest.' " \*

In October of this year, Mr. and Mrs. Lawry returned to Sydney, and for the two succeeding years there were no missionaries at Tongataboo. But in 1825, the mission was revived under favorable auspices, by Mr. and Mrs. Thomas from England, and Mr. Hutchinson from New South Wales, who were soon

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\* History of Missions, ii. 179.

after joined by Messrs. Turner and Cross. From this period the mission in Tongataboo gradually gained ground amidst much opposition, and Vavou, the Habai Islands, and the Fejee Islands were successively visited and missionary stations established on them.

The following is an extract from the journal of one of the missionaries, dated June 7, 1829. "Forever praised be the Lord for this blessed day. At nine in the morning, the chapel was uncommonly full; not less than five hundred persons were present. A divine influence rested upon us at the commencement of our service. After singing and the first prayer, seven men, two of whom are *chiefs*, made a solemn and public renunciation of all the gods of Tonga, and professed their faith in the doctrines of our holy religion, after which the sacred rite of baptism was administered to them by Mr. Cross. The chapel was very full in the afternoon, when I baptized eight adult females, and three children whose parents had been previously baptized. In the evening, for the first time in the Tonga language, we celebrated the sacrament of the Lord's super; twenty-six natives partook with us of the sacred emblems of the body and blood of Christ; and oh with what solemnity of soul did they draw near to the table of the Lord! Relative to the nature and design of the sacred ordinance we had previously instructed them, so that we were satisfied that they did not rush unthinkingly into the presence of the Lord. Many of them have

very exalted views of our Lord Jesus Christ and of his atonement." \*

According to the Report of the Wesleyan Missionary Society for 1838, there were in Tonga and the Habai Islands each two missionaries, in Vavou three, in the Fejee Islands seven. Respecting Tonga it is stated that "the apprehensions which had for some time past been entertained, have been unhappily realized. The heathen party, who had long manifested the greatest antipathy to Christianity, at length determined to attempt its extirpation by force of arms, and at the beginning of the last year commenced war upon the Christians. Although the Committee cannot regard this war with any other than very painful feelings, they indulge the hope that it will be eventually overruled by the providence of God for the advancement of his cause. The heathen have been frustrated in their designs, their power is broken, and it appears probable that the missionaries will now be able to carry the Gospel into every part of Tonga." †

The missionaries write thus: "Considering the awful state of this island during the months of January, February, and part of March, 1837, when parents, in many instances, were up in arms against children, and children against parents, and the great majority of the inhabitants in rebellion against the

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\* History of Missions, ii. 82.

† Report of the Wesleyan Missionary Society, 1838, p. 38.



king, because of their hatred to that Christianity which he had embraced, we have abundant cause for thanksgiving and praise in what we now see and hear. While the great question was pending whether Christianity or heathenism should be dominant here, this station, with every thing connected with it, was placed in very critical circumstances; but, blessed be God, he has maintained his own cause, and the things which have happened have turned rather to the furtherance of the Gospel. The din of war is no longer heard; the Lord has caused the wrath of man to praise him, while the remainder of wrath he has restrained. The heathen now acknowledge that "the Lord he is God;" yet so awfully infatuated and hardened are they, that they still adhere to what they themselves acknowledge to be a system of lies. The whole island is in a state of peace; the heathen, in consequence of the severe punishment inflicted on them, dare not persecute, for fear of King George Taufaahau, whose very name, almost, strikes terror into them. Yet the Christians have not thought it prudent to remove out of the fortresses, lest their enemies should take advantage of it, and murder many of them; *for such scenes used generally to follow the proclamation of peace in the Friendly Islands.*" \*

In 1838, there were seven different stations on the island, fifteen schools, containing one hundred and

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\* Report of Wesleyan Missionary Society, 1838, pp. 38, 39.

seventy-three teachers, and one thousand and sixty-seven scholars. "All the schools are conducted on strictly religious principles; they are invariably commenced and concluded with singing and prayer, and are attended by all ranks, from the king and queen, to the meanest of their subjects, and by persons of all ages, from infancy to hoary hairs. We have near eighty local preachers, and about the same number of class-leaders, male and female; they have one hundred and thirty classes. The number of members in society is one thousand and fifty, being an increase of eighty-six during the year; there are one hundred and twenty now on trial. There have been one hundred and eight children baptized on this station during the year, and eighty adults; and thirty-four marriages solemnized."

Of the other islands, the report for 1838 states, that in Habai and Vavou, there is not much room for the spread of Christianity by an *extension* of the boundaries of the church; because already the people at those groups have generally embraced the true religion, and are now united together in Christian fellowship. At the stations in Vavou there were forty-seven schools and three thousand five hundred scholars. There were also ninety local preachers, and three thousand three hundred class-members. At the Habai Islands there were fifty-three schools, containing nearly three thousand scholars. The same Report contains a notice of an agreement between the Wesleyan and London Missionary Society, in regard

to their respective spheres of labor. "An important arrangement has been concluded in the past year, by which this Society has become especially responsible for supplying the Fejeeans with the means of religious instruction. To prevent embarrassing collisions between the missionaries of different communions employed in the Islands of the South Sea, the Agents of the London Society will henceforth exclusively occupy the Navigators' Islands, and those of this Society, the Fejee Islands. In the Report of last year the gratifying announcement was made of the commencement of a new mission at *Lakemba*, one of the islands of the Fejee group, by the Rev. Messrs. Cross and Cargill; and feeling the weight of obligation which is imposed upon them by the before-mentioned arrangement, as well as encouraged by liberal offers of support from many friends of the Society, the committee have resolved to prosecute this favorable opening, by increasing the number of missionaries in Fejee to *seven*, and by sending a press for the use of the mission. Messrs. Hunt, Jaggard, and Calvert, with their wives, have recently embarked for this distant part of the world, which, on account of the peculiarly ferocious character of its inhabitants, is as yet but little known to Europeans. Before the sailor and the merchant will dare to frequent those now inhospitable shores, the missionary must prosecute his labor of love amidst privations and hardships; and when he shall have succeeded in taming and humanizing the people, Fejee may then

become what the once savage New Zealand has already been made by a course of missionary labor and suffering—a place of safe resort.”\*

Of the Fejee group one of the missionaries writes, in 1836, “By the term Fejee, or Vetee, is designated that numerous and extensive group of islands which occupies this part of the Pacific Ocean. Those who have been sailing among them for several years, trading for sandal-wood, beech le maar, and tortoise shell, say, that nearly 300 islands are inhabited; and that the population amounts to nearly 200,000 souls. The islands are in general situated at a great distance from each other; and many of them are very large.

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\* In the summer of 1840, the United States' Exploring Expedition visited the Fejee Islands, and surveyed the whole group. While engaged in this business, a party went ashore on the island of Mallolo to purchase provisions. It was known that the inhabitants were not to be trusted, and precautions were taken to prevent surprise. While negotiating for supplies, they were suddenly attacked by about fifty of the natives, and two officers of the party were killed, Lieut. Underwood, and Midshipman Henry. The bodies were recovered, and the next day buried on an uninhabited island. Two days after, Commodore Wilkes with all the force at his command, landed at Mallolo, reduced two towns to ashes, killed and wounded many of the warriors, and destroyed their property and provisions. The next day about fifty of the natives came suing for pardon and peace. Their petition was granted by the Commander, on their giving positive assurance of future good conduct towards the whites, and furnishing supplies of wood, water, and fruit. The cause of the attack upon the officers was not satisfactorily ascertained.

One of them is said to be three hundred miles in circumference. Although English, American, and French vessels have been trading amongst the Fejees, since, or I might say, before the year 1800, yet it does not appear that the interior of any of the large islands has ever been explored." \*

In the early part of the reign of Pomare II., king of Tahiti, many of the inhabitants of the Paumotu or Pearl Islands fled to the Georgian Islands for security during the prevalence of a war. They were protected and hospitably entertained by Pomare, and when the Tahitians renounced idolatry, they also cast away the idols they had brought with them, and placed themselves under the instruction of the missionaries. In 1827, they returned to their own islands, and immediately after their arrival, Moorea, one of the number, who had learned to read and had been hopefully converted, began to instruct his countrymen. He met with such success, that with the exception of the inhabitants of one district the whole population agreed to renounce heathenism. Moorea was subsequently charged with having deceived his countrymen in the accounts he had given of the change at Tahiti, and, to save his life, was obliged to leave the island. But when the people afterwards became convinced that they had accused him falsely, they burnt their idols and demolished their temples. Several

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\* Report, 1838, p. 50.

hundreds of them soon after sailed to Tahiti, a distance of three hundred miles, for the purpose of obtaining books and receiving instruction. They placed themselves under the care of the missionaries there, and before they left the island several of them were admitted to Christian fellowship. Early in the year 1822, Moorea and Teraa, another Christian native, were publicly set apart as teachers, and soon after sailed for Anaa, or Chain Island. Shortly afterwards a canoe from this island arrived at Tahiti bringing the pleasing intelligence that the inhabitants were willing to receive Christianity, that war, cannibalism, and idolatry had ceased, and that a place of worship was building in every district. Two other native teachers were afterwards sent to these islands.

Chain Island, when visited by Mr. Crook, in 1825, presented a scene of ruin and desolation, occasioned by a violent tempest, which had been accompanied by an inundation of the sea. Hundreds of large trees torn up by the roots were strewn in wild confusion on the shore, and fourteen places of worship, with a large number of dwellings were levelled to the ground. Many lives were also destroyed. Mr. Crook was gratified to learn that the inhabitants of ten other islands had received native teachers.

This archipelago was subsequently visited by Captain Beechy, who gives an interesting account of the native teachers whom he saw. Speaking of his intercourse with the people of an island which he calls Byam Martin Island, he observes, "We soon dis-

covered that our little colony were Christians. They took an early opportunity to convince us of this, and that they had both Testaments and Hymn books printed in the Otaheitan language. Some of the girls repeated hymns, and the greater part evinced a respect for the sacred books which reflects much credit upon the missionaries, under whose care we could no longer doubt they had at one time been."

Bow Island also was visited by Captain Beechy, who, after having spoken of the former condition of the inhabitants, mentions that the supercargo of an English vessel had hired a party of the natives of Chaim Island to dive for shells. "Among these," says he, "was a native missionary, a very well-behaved man, who used every effort to convert his new acquaintances to Christianity. He persevered amid much silent ridicule, and at length succeeded in persuading the greater part of the islanders to conform to the ceremonies of Christian worship. It was interesting to contemplate a body of savages, abandoning their superstitions, silently and reverently kneeling upon the sandy shore, and joining in the morning and evening prayers to the Almighty."

In 1797, Captain Wilson, after landing the missionaries at Tahiti and Tongataboo, sailed for the Marquesas. At Santa Christina he left Mr. Crook, who, after residing on the island about a year, became discouraged and returned to Tahiti. No other attempt was made to introduce Christianity into this island

until 1821, when two natives from Huahine were sent as teachers. During the voyage, circumstances occurred which prevented them from settling at the place of their original destination, and led to their residence at the Sandwich Islands. In 1825, Mr. Crook returned to Santa Christina with two native teachers from Huahine and one from Tahiti. He found that some of the inhabitants had destroyed their idols, but the greater part were exceedingly rude, vicious, and disorderly in their behaviour, and strongly attached to their superstitions. After remaining about a month among them, Mr. Crook left the native teachers under the protection of a friendly chief. Their prospects of usefulness were at first encouraging, but the wickedness of the people was so great, their conduct so violent and alarming, that the Tahitians (whom they threatened to kill and devour) were obliged to return. They were succeeded by others in 1826, who were obliged to leave in 1828. In the following year, Messrs. Pritchard and Sampson visited the islands, but so turbulent and repulsive was the conduct of the natives, that they deemed the establishment of a mission impracticable. In 1831, Mr. Darling, one of the missionaries stationed at Tahiti, visited the Marquesas, and on his return to that island, presented a report of his expedition to his brethren, who immediately determined to recommend to the Missionary Society to commence a mission in that group. The Directors of the Society, learning that the Marquesians were desirous to



obtain European missionaries, and that there was reason to believe that they were now disposed to receive instruction, sent out, in 1833, two missionaries, Messrs. Rodgeron and Stallworthy, to commence a mission in those islands. Having been joined at Tahiti by Mr. Darling and four Tahitians, they were kindly received at Santa Christina by Iotete, the king. The missionaries soon informed him of their errand, and inquired whether it was agreeable to him that they should come and live among them, and tell them of the true God, and the way of salvation. The king consented, and promised to protect them. He also gave them half of his own house for their residence. Mr. Darling immediately commenced preaching to the people and had usually a congregation of from sixty to one hundred. During service they generally behaved well, but evinced a strong attachment to their idolatrous practices. A school was soon opened and attended by about seventy women and children. Mr. Darling continued to preach the Gospel and to make known to the people the way of salvation through Jesus Christ. They listened with interest, made many inquiries about the new doctrines which they heard, and some of them even said that it was "very good," and promised that they would embrace the Gospel. In a tour of the island, which the missionaries made, conversing with the people and preaching as they had opportunity, the natives appeared pleased, and requested that the visits might be repeated. It was evident, however,

that they expected some great temporal blessing as the result of attending to the instructions received, and many, when they found that they were not likely to be benefitted in this way, withdrew from them altogether.


In March, 1837, six missionaries with their wives, bound for the Navigators' Islands, stopped at Santa Christina, and spent several days with their brethren at that island. The arrival of so many Europeans greatly interested the natives, who were all anxious to see the strangers. The visit of these missionaries together with other circumstances, seemed to produce a good impression on the people, and led them to assemble to hear the Gospel in greater numbers than before. Mr. Rodgeron subsequently visited Dominica, where his message was treated by some with neglect, but the greater number listened with seriousness, and expressed a wish that missionaries might be sent to reside among them. These encouraging appearances, however, gradually disappeared, and the faith of the missionaries was severely tried when they saw the people relapse again into indifference. Confiding, however, in the promises of God, and looking to Him to crown their labors with success, they continued their efforts to benefit the people. Hitherto the missionaries had been permitted to live in peace, and the natives, though not all friendly, had manifested no desire to injure them. But in the latter part of 1837, an attempt was made to set on fire the mission premises. The incendiary

was, however, discovered, and would probably have forfeited his life had not Mr. Rodgerson exerted his influence to have him spared. This occurrence impressed the missionaries with the necessity of taking measures for their better protection in future, and confirmed them in the belief that it was advisable for them to remain together. Soon after this event a fierce and sanguinary contest broke out between Iotete and the chiefs of one of the adjoining districts. The missionaries in vain employed the most earnest entreaties and expostulations to prevent hostilities; and Iotete having succeeded, after a battle of several days' continuance, in defeating his enemies, took possession of their land.

In October, 1838, Mr. Rodgerson relinquished his station at Santa Christina, and removed with his family to Borabora, where he occupied the place of Mr. Platt, who had gone to Raiatea. In reference to his removal, he says, "I did not leave the poor Marquesians without pain of mind, being convinced how much they need even increased efforts to be made on their behalf, to deliver them from the power of the Prince of darkness by whom they are led captive at his will. Nothing should ever have induced me to take such a step could I possibly have remained with my family." After Mr. Rodgerson's removal from Santa Christina, Mr. Stallworthy pursued his solitary labors until he was joined by Mr. Thomas.

In August, 1838, two Roman Catholic mission-

aries from the Popish College at Valparaiso were brought to the island by the French frigate *La Venus*. Mr. Stallworthy made strong objections to their settling at any station where missionaries had been placed by the London Missionary Society, but without effect. The chief having received several presents from the Captain of the frigate, cordially received the priests, and gave them a piece of land for a garden. He, however, evinced an unshaken attachment to the missionary who resided on the island, but the people showed the same indifference to the Gospel which they had always done. Early in the following year seven more Romish missionaries arrived at Santa Christina, and established themselves in various parts of the island. The imposing ceremonies connected with their worship, their insinuating manners, and their skill in operating on the self-interested motives of the people have not been without effect. No general movement has, however, taken place in their favor, and the religious instruction communicated by the missionaries continues to be well received.



## CHAPTER XVII.

### RECENT EFFORTS TO EXTEND THE SOUTH SEA MISSIONS.

**Mr. Williams's visit to England—Interest excited there—Purchase of a missionary ship—Missionary meeting—Address of Mr. Ellis—Address of Mr. Williams—Sailing of the Camden—Arrival at Sydney—Visit to the New Hebrides—Murder of Messrs. Williams and Harris—Native College.**

**THE Reverend Mr. Williams, whose name has been often mentioned in this narrative, accompanied by Mrs. Williams, left England in 1816, and in the following year entered on his labors in the Society Islands. The account which we have given of the efforts of the missionaries in those Islands, and of the introduction of the Gospel into the Hervey and the Navigators' groups, will sufficiently illustrate the diligence, energy, and zeal with which his work was prosecuted.**

**After seventeen years of unremitted toil, the illness of both Mr. and Mrs. Williams obliged them, in 1833, to leave the Islands. In June of the following year, they arrived in England. His own health and that of Mrs. Williams having been recruited by the**

voyage, and by a residence of four years in England, Mr. W. became anxious to return to the scene of his former labors. The plan proposed by him was to undertake an exploring voyage among the groups situated between the Navigators' Islands and New Guinea, and to place on them native teachers. For the prosecution of this object, it was deemed advisable to purchase a ship which should be exclusively devoted to missionary purposes. In order to procure the necessary means, an Appeal was made to Christians in England, which was speedily responded to in a very generous manner. Mr. Williams visited several parts of the kingdom, and in every place where he invited attention to the subject, the plan was cordially approved, and liberally patronised. The interest which Mr. Williams's Narrative excited throughout England, seconded by his personal representations, was so great that he found easy access to the hearts and the charities of those whom he addressed.

The Duke of Devonshire was the first nobleman who expressed his good feeling to the cause, and testified that feeling by a liberal donation. Among others who contributed, were the Duke and Duchess of Northumberland, and Earl Fitz William, who made a donation of £300.

The value of the contributions of the English nobility, is increased by the consideration of their ecclesiastical relations. These are referred to in a letter from the Earl of Chichester to Mr. Williams. "Though the aristocracy of this country are, I

believe, without exception, members of the established church; there are instances of not a few of them, liberally contributing to the missionary efforts of other Christians; and, for my part, I can truly say, that notwithstanding those predilections and attachments to which I yet adhere, I feel convinced that, in contemplating with due affection the great work of preaching the Gospel to the heathen, we must merge all minor differences, in one united stream of loyalty and love to our blessed Redeemer."

At Birmingham, a gentleman having been introduced to Mr. Williams, said to him that he had brought fifty pounds, and if two or three hundred were required, he should feel pleasure in devoting it to such a purpose.

Among the tradesmen also, who were engaged in fitting out the vessel, the same delightful feeling was displayed. "After Mr. Fletcher had put the vessel in thorough order, and rendered her in every way sea-worthy, instead of sending us in a bill for £400, he addressed to the Directors of the London Missionary Society a Christian letter, stating, that he felt gratitude to God that he was able to give such a donation to so good a cause. Then, again, a pilot, a perfect stranger, came and solicited the privilege of gratuitously piloting the vessel from London, which would have cost us £20 or £25. The individual who supplies ships with filtered water, has filled our tanks with upwards of twenty tons; and instead of receiving payment, which would, perhaps, have been

forty or fifty shillings, on being asked the amount, his reply was, 'I know what this ship is going for, and I too will have the pleasure of giving a cup of cold water.' "

Application for aid had been made to the Common Council of the city of London, and a Committee of that body in a Report made March 22, 1838, say, "As the design of the petitioner [Mr. Williams] is to extend these disinterested exertions for the yet almost numberless, unvisited Polynesian Islands, inhabited by millions of savages, in order that the same great work of civilization, with all the blessings of peace, good government, religion, and commerce may be there promoted and established, we your Committee are of opinion that this Honorable Court should afford a liberal countenance and support to so noble and so great a work, by subscribing the sum of £500, which we recommend should be immediately placed at the disposal of the petitioner and the acting managers of the proposed expedition, Mr. Williams being about to proceed on his enterprising voyage in the beginning of the ensuing month." The recommendation of the Committee was adopted with only three dissenting voices, out of three hundred, and the money was paid.

A sum more than sufficient for the purchase of a ship was soon raised, and the Directors of the Missionary Society purchased the *Camden*, a vessel of two hundred tons burthen. Every arrangement for the safety of the vessel and the comfort of the



passengers was made as soon as possible, and on the 4th of April, 1838, a meeting was held in London, at which Mr. and Mrs. Williams and ten other missionaries, one of whom was Mr. John Williams, Jr., received their parting instructions. The meeting was one of intense interest. Among the addresses made at this meeting was one by Mr. Ellis, in which he briefly sketched the Origin, Progress, and Future Prospects of the South Sea Mission. After speaking of the voyage of the Duff more than sixty years before, he adverted to the condition of the natives of the Georgian and Society Islands when the first missionaries arrived among them. "The land," said he, "was full of idols, from the house of the highest chief to the hut of the lowest peasant. From one end of the group to the other there were to be found the idols of individuals, the idols of families, the idols of districts, and the idols of the nation. The land was not only filled with idols, but with idol temples; every point of land which projected into the sea was surmounted by a heathen temple; every lovely valley was disfigured by the rude marae erected there for the purpose of idol worship. Whether you travelled across the mountain range or the deep ravine, along the sea shore or the verdant valley, you saw the temples of the idols of the country. It was also a land of priests, but they were priests of darkness; you would scarcely find a family in which some member of it was not a priest. If I were to select one designation by which

the inhabitants of the Georgian and Society Islands, as compared with those of other groups in the Pacific, might be characterized, it would be that they were a nation wholly given to idolatry.

“Their *social* state was not better. You have heard of the extent to which infanticide prevailed amongst them. Our honored brother who has been there, and who is about to return, has himself had an opportunity of conversing with individuals whose own hands have been imbrued in the blood of not fewer than eighteen of their own innocent offspring. Other parts of the system were equally cruel; not only did they murder their children, but the helpless and aged were often destroyed. They were pierced with a spear, they were buried alive, they were starved to death, in order to avoid the inconveniences of nursing or attending to them in sickness or old age. War, you have heard, is the delight of savages—war prevailed among the inhabitants of the South Seas—war and superstition appeared to be the great objects of their lives, and war was carried on with the most unrelenting cruelty; wars of extermination were pursued under the influence of the most implacable hatred and malice.”

In contrast with the state of society at that period, Mr. Ellis drew a picture of the islanders at the present time. “Throughout the entire group called the Georgian and Society Islands, and others within some hundred miles around that group, which, at the time our brethren landed, were full of idols, there is

not now a single idol to be found, and I was about to say, not a temple, or a vestige of a temple; but the ruins of a few temples, standing on projecting points of land, in uninhabited parts of the country, may still be seen. The relics of some temples form the foundations of the sanctuaries of God, and of schools in which hundreds of children are daily assembled to read, in their own language, the wonderful works of God. In addition to the destruction of the idols, there is now not to be found a single priest. The priests became members of our churches, teachers of our schools, helpers to the missionaries; or they have become native missionaries, who have gone forth to preach that faith which they long labored to destroy. Not only are there no idols, no temples, and no priests, but there is not a single heathen rite publicly maintained among them: all have passed away as if it had been a vision, all is now only a matter of history, or tradition among them.

“Not only has their idolatry been entirely destroyed, but they have been raised from the abject state of wretchedness and degradation to which idolatry had reduced them. *Science did nothing towards this end.* Philosophers, who went out to watch the transit of Venus, did nothing towards this. Their early visitors sunk them still lower, and left them in still more affecting wretchedness and degradation, than they found them. But the missionary raised them; the principles of that Gospel which the missionary carried purified them; the missionary elevated

their moral character; and though the missionary still has to deplore the remains of that depravity which nothing but the grace of God can subdue, yet he can point to Tahiti and the adjacent islands, as irrefragable evidence of the influence and power of the Gospel for raising the most polluted and degraded people to a state of moral rectitude, corresponding with that, I hesitate not to say, which will be found among an equal portion of many parts of the population of our own country. Marriage [in the Christian sense] was unknown among them, but it has been introduced, and prevails extensively. All the household comforts, all the domestic happiness that flow from it, not only exist, but are extensively enjoyed by the inhabitants of those lands. Their children are now no longer destroyed, but are cherished with all the tenderness that the kindest Christian parents could bestow. The aged are no longer buried alive, nor left to perish for want, nor transfixed by the spear for the purpose of relieving their children from the trouble of taking care of them; but they are nursed; their wants are supplied; medicine is administered; and in many places persons are appointed to visit them, to read the Scriptures, and to pray with them. And while they thus smooth their passage to the grave, they endeavor to open to them the passage leading to a glorious immortality. These are the advantages which have resulted to them in their social state.

“Their language was rude and unformed; letters

were altogether beyond their comprehension; but their language has been reduced to a system; orthography has been given to it; books have been printed in it. Schools have been established; the natives have been taught reading; the holy Scriptures have been translated, and are now in circulation amongst them. The press has been at work for a number of years; and in addition to other things, they have now the commencement of a periodical literature, diffusing intelligence, and, we trust, piety also among all classes of the community. There were, according to the last accounts received from the Islands, upwards of 15,000 scholars under instruction, besides those who had received instruction in previous years. I will only mention one other fact illustrative of the change, and that is, that there are in these Islands *eighteen* Christian churches. The returns from many of the Islands have not been made for some time; but according to the last returns, there were between two and three thousand natives who were in fellowship among these eighteen churches."

The trials which the missionaries had endured were next adverted to. These were three—the natural indolence of the people, the introduction of heresies among them, and the existence of civil war. "But the greatest discouragement," said Mr. Ellis, "has arisen from the unprincipled seamen who have settled among the natives and created vast mischief. Another source of evil has arisen from the introduction of ardent spirits. That has been

carried on with an industry most shameful, and has required, on behalf of the natives exposed to its deadly evils, the tenderest sympathy, and the vigorous efforts of Christians, to check the evil."

An interesting feature in the history of this mission, Mr. Ellis said, is "that the islanders have shown the great principle of the Gospel to be one of self-propagation, and the spirit it implants to be one of self-consecration. No sooner did they themselves understand the Gospel, and feel its power in their own hearts, than the prayer was offered up that God would graciously have compassion on the ignorant around, and efforts were made for the purpose of communicating to them that knowledge which they themselves possessed. In addition to this, they came forward, expressing their readiness to go and tell others of the name of Jesus, and point them to the Lamb of God who taketh away the sins of the world. It is a pleasing fact, that there is no group of islands within about three or four thousand miles of Tahiti, now favored with the light of the Gospel, which has not in part, if not altogether, been thus visited through the instrumentality of the Christians of these islands. And God has eminently honored the native Christians as the means of diffusing the Gospel far and wide amongst the nations of the Pacific." \*

An address was also made at this meeting by Mr. Williams, who stated the *objects* which he had

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\* The Missionary's Farewell, pp. 26—34.

in view in the voyage he was about to undertake. The first was to reinforce the stations already commenced in the South Sea. Another object was the establishment of a college for the instruction of native missionaries, and the third to endeavor to extend the Gospel to every island and every group between the Navigators' Islands and New Guinea. In reference to the temporal advantages which would result from the civilization of the inhabitants of these Islands, Mr. Williams remarked, that "*no ship had ever been taken and no blood shed* at any island after the inhabitants had been brought under Christian instruction."

In the course of his remarks, Mr. Williams alluded to the dangers to which he should be exposed in the prosecution of his plans. "The people at some islands which we propose visiting," said he, "are particularly savage. But we recollect how we have been preserved; we recollect the gracious declaration that the arm of God is not shortened that it cannot save, neither is his ear heavy that it cannot hear. Thus encouraged we shall go forward; and, should God in his providence so arrange it that we fall in the conflict, there is still a sweet consolation to the mind. Allow me to illustrate the idea by a circumstance which I heard related in reference to a certain celebrated play-actor. I believe he had retired from the stage in the midst of his popularity, and thereby occasioned great dissatisfaction to those to whose pleasure he had administered. A friend remonstrated

with him; nay, I believe, a deputation waited upon him to request him to return again to the stage. Mark his striking reply. 'I feel that there must be a gap between the stage and death.' Now, the missionary wants no gap between his work and his death; and therefore, should God call us to suffer in his cause, we trust that we shall have grace to bow with submission to his will, knowing that others will be raised up in his providence to carry into effect that work which we have been employed to commence." \* The intimations in Mr. Williams's parting speech seem to have been almost prophetic. Had he and his audience known how soon these intimations were to be changed into sad realities, the tender sympathies of the assembly, already sufficiently excited, would have been converted into bursts of irrepressible emotion.

On the 11th of April, 1838, the missionaries, accompanied by the Directors of the Missionary Society and a large circle of friends and acquaintances, went on board the steamer (then lying at London bridge) which was to convey them to the ship. "An hour before the time fixed on for leaving the wharf, every spot from which a view of the steamer could be obtained, was occupied and crowded by a highly respectable assemblage of both sexes and of all ages, eager to obtain a last look at the honored missionary, to testify their respect for him and for his company,

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\* The Missionary's Farewell, pp. 92, 93.



to evince their sympathy with his objects, and once more to bid him God-speed. At length the bell began to ring, and to announce that the hour of departure had arrived. Considerable emotion was now manifest, and many an eye was dimmed by the starting tear. The hour strikes, and the bell ceases. A silence almost awful now ensues, disturbed only by the fierce hiss of the steam, and the incipient motion of the machinery. The signal is given, the engines slowly begin to revolve, and the vessel moves. At this moment Mr. Williams ascended the platform which connects the paddle-boxes, and was cordially cheered by his friends on the shore, the ladies waving their handkerchiefs. He continued bowing to their repeated plaudits, until the vessel became shrouded by the shipping on the river." \*

The steamer having reached Gravesend, where the Camden lay, the time arrived when the missionaries must bid their friends farewell. The little band were seated at the stern of the vessel, around which each person on board passed to exchange a last word with the friends whose faces he expected to see no more. Before the final separation, they all joined in singing an appropriate hymn, and these most interesting exercises were closed with an affecting prayer by the Rev. Mr. Jackson, the only surviving Director of the Society who was on board the ship Duff on the day of her departure.

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\* The Missionary's Farewell, pp. 118, 119.

Never since the sailing of the *Duff* had a vessel left England under circumstances and for objects entirely similar to those which marked the voyage of the *Camden*. This was in the strictest sense a *missionary ship*, wholly consecrated to the Lord, and designed to be used only as an instrument for the promotion of his glory, and the extension of his kingdom on the earth. The *Camden* was commanded by Capt. Robert Morgan, a man of mild, and winning manners, a skilful navigator, and a devoted Christian. Like Captain Wilson, the commander of the *Duff*, he had consecrated himself to the missionary work, and rejoiced in this opportunity of carrying the heralds of the cross to the islands of the sea.

On the 8th of September, the *Camden* arrived safely at Sydney, New South Wales. In a letter which Mr. Williams wrote from this place to the Directors of the Missionary Society, he observes, "Our prospects grow brighter and brighter, as we approach the field of labor, and I think, if God spare my life for a few years, our most sanguine expectations will be surpassed."

After visiting the Navigators', Georgian, and Society Islands, Mr. Williams, in conformity with his original plan, proceeded to visit the New Hebrides. He was accompanied by Captain Morgan, Mr. Cunningham, vice-consul for the South Sea Islands, and Mr. Harris, who was intending to go as a missionary to the Marquesas.

"On the 19th of November, 1839, this apostle of

the Pacific unfurled the banner of peace on the island of Tanna, one of the New Hebrides group, where the barbarous people showed him no little kindness, and received the Christian teachers from Samoa gladly. In the evening, having recorded his gratitude to God who had done such great things for them, he assembled with his beloved companions for the solemn exercise, which Captain Morgan so appropriately styles their 'family prayer,' and Mr. Harris, in the orderly course of their Scripture reading, read the 15th chapter of the first Epistle to the Corinthians—the sublime record of the believer's triumph over death!

"So closed *that* day;—on the morrow, his body, with that of his attached friend, lay stained with his own blood, lifeless and cold, on the strand of the adjacent island." \*

The next day they proceeded to Erromanga, another island of the same group. The natives appeared quite different from those of the other islands, being more rude and barbarous in their behavior. They were at first averse to holding any intercourse with the strangers, but having received presents of fish-hooks and beads, they brought the missionaries some cocoanuts. They were still, however, exceedingly shy. Thinking that they had gained the confidence of the natives, they all went on shore. While Captain Morgan stopped to see

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\* Forty-sixth Report of the London Missionary Society, p. 4.

the boat safely anchored, the missionaries walked up the beach. The Captain soon followed them, but had not gone far before the boat's crew called to him to come back. He looked round and saw Mr. Williams and Mr. Cunningham running towards the sea, the former closely pursued by a native. Captain Morgan immediately returned to the boat, from which he saw a native strike Mr. Williams, who had just reached the water. The beach was stony and steep, and in consequence of the blow, Mr. Williams fell backward to the ground. Other natives soon came up, one of whom struck him with a club, and another pierced his body with several arrows. Mr. Harris was also overtaken and shared the same fate. Captain Morgan made several attempts to obtain the bodies, but neither of them could be procured. The natives seeing the boat approaching the shore for this purpose, attacked the persons remaining in it, and left one of their arrows sticking in its side.

The news of this sad event reached England a few days before the annual meeting of the Missionary Society. The particulars respecting it were communicated to the assembly, and resolutions passed by the Society expressing the deepest sympathy with the bereaved families of their lamented missionaries. A subscription was soon after commenced in aid of Mrs. Williams and her children, and a handsome sum was raised and appropriated to their use.

On the 1st of February, 1840, the British ship *Favorite* sailed from Sydney to search for the remains

of Messrs. Williams and Harris. The expedition was accompanied by Mr. Cunningham, and a Samoan chief to act as interpreter. At Erromanga they had an interview with the natives, and by means of presents and threats obtained from them part of the bones of the two missionaries. The vessel then sailed for the Samoas, where the recovered bones were interred, amidst the respectful regrets of the officers of the Favorite, and the tears of their brethren, and of hundreds of Samoans, who remembered Mr. Williams as the first herald of salvation to their shores.

After the death of Mr. Williams, Mr. Heath of the Samoa mission, was requested by his brethren to make an exploring voyage in the Camden. He visited the New Hebrides, and left native teachers at four of the islands, one of which was Erromanga, the very island on which the missionaries were murdered.

It has been mentioned that one object which Mr. Williams had in view in his last voyage to the South Sea Islands, was the establishment of a college for the education of native teachers. The missionaries at the different stations entered fully into his plans respecting it, and one was immediately commenced at Rarotonga, which soon numbered eleven students. A large piece of ground on which to erect the building, was purchased of the king, and there is every reason to hope that the institution will prosper.

In the autumn of 1839, the American Exploring Expedition visited Upolu, and the commander, Captain Charles Wilkes, appointed Mr. John Williams, Consul for the United States.\* It is hoped that by the influence of this office, he will be able effectually to prevent vicious seamen from deserting their ships, and to check the wickedness of those on shore.

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\* Mr. Williams went out to promote the *secular* objects of the mission.

## CHAPTER XVIII.

### TEMPERANCE.

THE evils which followed the introduction of spirituous liquors into the South Sea Islands have been more than once adverted to in the preceding pages, but the importance of the subject seems to require a more extended notice. The Tahitians were early taught by some natives of the Sandwich Islands to distil ardent spirits from the *ti* root, and they soon imbibed such a fondness for it, that no sacrifice was deemed too great by which the gratification of their appetite might be secured. Whole districts frequently united to erect a still, which, though rude in appearance, answered the purpose for which it was made. At one time there were on Tahiti alone one hundred and fifty of these stills. The first spirit that issued from the still, on account of its being the strongest, was called *ao*, and was carefully preserved and given to the chiefs. The less powerful liquor which was subsequently obtained, was distributed among the common people. A temporary house was erected over the still, where the men and boys assembled and spent several days in

rioting and drunkenness, and where they often practised the most atrocious barbarities. When they were either preparing a still or engaged in drinking, it was impossible to obtain from them the most common offices of hospitality. "Under the unrestrained influence of their intoxicating draught, in their appearance and actions they resembled demons more than human beings. Sometimes in a deserted still-house might be seen the fragments of the rude boiler, and the other appendages of the still, scattered in confusion on the ground; and among them the dead and mangled bodies of those who had been murdered with axes or billets of wood in the quarrels that had terminated their debauch." It was not among themselves only that they quarrelled; vessels were sometimes seized and their crews murdered. The most daring acts of outrage and cruelty occurred from time to time, and led the missionaries to feel that if these immoralities were not suppressed, the most disastrous consequences would ensue, not only to the natives but to themselves. A meeting of the missionaries was convened in 1831, for the purpose of considering what could be done to counteract the existing evils. Each one made a report respecting his station, and deeply lamented the comparative smallness of his congregation and the little regard paid to divine things. The cause which had operated in producing so sad a change was sought for, and it was found in the use of spiritous liquors among the people. The formation of a Temperance Society



was proposed and agreed to by the missionaries, who all resolved to use their influence to induce the natives to engage with them to abstain entirely from all ardent spirits. Papers were immediately drawn up, stating the object of the Society and signed by the missionaries at each station. At Papara, a district on the island of Tahiti, the chief *Tati* entered cheerfully into the plan, and in a short time the Society at that station numbered three hundred and sixty. "The vacant seats in the chapel began again to be filled, the schools were well attended, and attention to religion revived; the happy state of things prior to the introduction of spirits re-appeared." The people were so much delighted with this change, that they called a meeting of the inhabitants of that district, and agreed among themselves that they would not trade with any vessel that should bring ardent spirits to their shores. The chiefs and people of other districts, seeing the favorable results of this measure at Papara, followed the good example. Soon after this the "Parliament" met. Before proceeding to business, the members sent a message to the queen to know upon what principles they were to act. She returned a copy of the New Testament, saying, "*Let the principles contained in that book be the foundation of all your proceedings;*" and immediately they enacted a law to prohibit trading with any vessel which brought ardent spirits for sale. It was some months after the formation of the Temperance Society at Tahiti before it was joined by the queen and

her attendants. In March, 1834, a meeting of the *Irite Ture*, or law makers, was held to prohibit the importation of spirits, at which it was agreed that if any one was found to have used even *one glass*, he should be tried, and that if proved guilty he should suffer a penalty, which was, for a native, ten hogs, and for a foreigner ten dollars, and banishment from the country. Notwithstanding this penalty, the runaway seamen who were living at Tahiti, continually smuggled liquor on shore, but whenever they were discovered, their rum was poured upon the beach. About two months after the law was passed respecting the importation of spirits, a vessel arrived at Tahiti with several casks, but the captain not being permitted to land any, proceeded with his cargo to the Leeward Islands. A foreigner, residing on the island, who sold liquor, was fined \$18, and three who drank it were fined \$5 each. Another foreign resident was fined \$30 for selling it, and his house was taken away from him. The Tahitians were in the habit of making voyages to the Pearl Islands, and bringing from them cargoes of pearl shell, which they disposed of to the English and American traders who touch at the islands. *Paofai*, the Secretary of the Tahitian Missionary Society, and his brother, made an agreement with the commander of an American vessel to supply him with shells to the amount of £300, in part payment for which *they were obliged to take \$500 worth of American rum!*

As Tamatoa exerted an important influence in

relation to the cause of temperance at the Society Islands, a brief notice of this chief will not be out of place here. Before he was brought under the influence of the Gospel, he was much addicted to the use of the intoxicating juice of the kava root, which produces a narcotic effect so peculiar that the slightest noise is exceedingly distracting to persons under its influence. As soon as it was known that the king had been drinking, the women ceased to beat their cloth, and all sounds in the immediate vicinity were hushed. Children also were carefully removed from the premises, lest he should be annoyed in the slumber which had been induced by the stupefying draught. While in a state of intoxication he was exceedingly desperate, and on the slightest disturbance would seize a club, spear, or any other weapon, rush out of the house, and wreak his vengeance on friend or foe, man, woman, or child, whom he might happen to meet. In this way several persons had fallen victims to his ferocity. On such occasions his look and manner were terrible. "Once, when thus aroused, he rushed out of his dwelling, and not being able to find a weapon, he struck an unoffending person such a violent blow with his fist that he knocked his eye out, and mutilated his own hand so much that he lost, in consequence, the first and second bones of his forefinger. After ardent spirits were introduced from England and America, he became exceedingly addicted to this new method of intoxication, and when under their influence he was

equally violent and terrible.\*" Thus he continued till he embraced the Gospel; but then he resolved never again to taste ardent spirit, and while he lived, a period of more than fifteen years, he sacredly regarded his vow. The effect of his example upon the people was exceedingly beneficial. His son and successor was, however, unfortunately a dissipated young man, and instead of following his father's good example, sanctioned the introduction of spirits.

In 1831, during the absence of Mr. Williams from Raiatea, an unprincipled captain brought a cask of spirits to the island, and sold it to the natives. Encouraged by their chief, the people gave way to almost universal dissipation. As the cask which had been imported was sufficient only to awaken a desire for more, they prepared stills and commenced the distillation of spirits from the *ti* root. Mr. Williams, on his return, found the people in a dreadful state in consequence of this indulgence in intoxicating liquors. A meeting was immediately called which Mr. Williams was requested to attend, and resolutions were passed that all the stills should be destroyed. A new judge was chosen, the laws were re-established, and persons selected to go round the island and carry the resolutions into effect. In some districts they met with considerable opposition, but they made repeated circuits, and in the course of a few months every still was demolished, and every still-house burnt to

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\* Missionary Enterprises, p. 346.

the ground. A law was also enacted inflicting a heavy penalty on any one who should be found engaged in the work of distillation. A Temperance Society was soon after formed at Raiatea, which was joined by the dissipated young chief, who says, in a letter to Mr. Williams after his return to England, "The spirits, about which your thoughts were evil towards me, I have entirely done away with, because my heart is sick of that bad path, and I am now 'pressing towards the mark for the prize of my high calling.' These are now my thoughts, that God may become my own God. This is really my wish. I am commending myself to God and to the word of his grace."

In March, 1834, Daniel Wheeler, a member of the Society of Friends, visited several of the South Sea Islands. Respecting Tahiti, he says, "The landing of spirituous liquors from English vessels trading to the colonies of New South Wales, and from ships in the whaling employ, as well as from those belonging to America, is permitted or winked at. Although great exertion is made and promoted by the missionaries to stop this overwhelming torrent of iniquity, yet their measures are often abortive, and can never be effective, unless co-operated with on the part of the masters of the shipping. Notwithstanding the disuse of spirituous liquors is rigidly enforced at Tahiti, and no person is allowed to have it in his house, or if the breath of any of the natives smell of it, a severe fine is imposed; yet this bane of the

human race is still to be purchased on shore, and the supply is kept up by the *American ships*, from which it is clandestinely landed among the supposed empty casks which are sent on shore for water."

At Borabora, Mr. Wheeler found that the principal chief and many of the people had relapsed into their former idolatrous practices, and he remarks, "The intoxicated state of the people has lately deterred ships from calling here, not only from a fear of receiving damage, but on account of the few supplies to be obtained." So great was the desire for spirit that bread-fruit, and every kind of food from which it could be obtained, was distilled, and in consequence, the people were in a wretched state of want, without the means of purchasing the necessities of life. Everything was consumed in buying or manufacturing spirits.

The island of Rarotonga Mr. Wheeler found in a state of great prosperity, and assigned as a reason, that there is no harbor there for shipping, and the natives are thus freed from many evils which attend the visits of ships. Of other islands Mr. Wheeler remarks, "Scarcely a ship arrives, but what has for sale rum, muskets, and gunpowder. Many of these are denominated 'temperance ships' and yet are engaged in producing madness among the natives, by furnishing the means of intoxication, and in supplying them with weapons of destruction to complete their misery. The word *temperance*, in many instances applies only to the ships and not to the crews, none of

whom, probably, are members of a Temperance Society, but are merely bound by articles that the voyage shall be performed without any spirits being on board, except as a medicine. Their sobriety exists only because they cannot get any liquor; when on shore and unbound by these articles, they are lamentably notorious for drinking to excess." It is stated as a fact by Mr. Wheeler, that vessels called temperance ships have landed larger quantities of spirits on some islands than any other class of ships. "England and America," writes Mr. Ferguson of the British and Foreign Sailor's Society, "are thus implicated in the most serious charge. Not only are they guilty of having introduced ardent spirits into those islands as an article of traffic, and of having induced habits of intemperance among the people; not only have they been instrumental of spreading disease and wretchedness, and even extermination itself, but, what is infinitely worse, they have taught the natives to throw off all moral restraint, to set at naught the authority and the remonstrances of their teachers, and to abandon the pure and self-denying religion of Christ."

If the representatives of *Christian nations* thus boldly trample under foot the laws which these islanders have made, in their progress towards civilization, it is to be feared that the natives will not have wisdom or resolution to attempt to enforce them hereafter. Their wisdom and perseverance are not equal to the cunning of wicked and avaricious men from enlightened lands. If, on the contrary, their laws are

maintained, and the good effects of them are seen for a few years, there is reason to hope that the people will rise higher and higher in the scale of improvement.

During the visit of the American Exploring Expedition at the Fejee Islands in June, 1840, a series of Commercial Regulations were agreed to by the principal kings and chiefs on the one part, and Commodore Wilkes and some of his officers on the other. These Regulations have been made public, and the 6th Article is as follows:—

“All trading in spirituous liquors, or landing the same, is strictly forbidden. Any person offending, shall pay a fine of twenty-five dollars, and the vessel to which he belongs shall receive no more refreshments. Any spirituous liquors found on shore shall be seized and destroyed.”

This attempt on the part of the United States' Government to shield these poor islanders from the evils which invariably follow the introduction of ardent spirits, is highly praiseworthy, and it is to be hoped that these Regulations may prove a sufficient safeguard against the example and designs of wicked men who visit the islands.



## CHAPTER XIX.

### CONCLUSION.

CERTAIN philosophers have professed to admire a state of society the reverse of that in which we live. If we may believe them to be in earnest, they would prefer the wandering life of the Arab, or the savage independence of the Polynesian chief, to a share in the enjoyments of the most polished and intellectual circles in Europe. The theory of these admirers of a state of nature, has been from time to time unconsciously acted on by some who have forsaken the abodes of civilization, and sought among savage tribes a mode of life better suited to their characters. But aside from these two classes, there is little difference of opinion among civilized men, respecting the superiority of those portions of the human race among whom arts and sciences, education and refinement are known and cultivated. When, however, the means by which barbarous tribes shall be softened and elevated are discussed, there is not the same agreement. If the ferocious aborigines of America, of Africa, and of the Southern Ocean are to be

tamed and polished, or the indolent semi-barbarians of Southern Asia to be filled with energy and inspired with enterprise; if they are to be conducted to a knowledge of the true God, and to a mode of worship acceptable to him, shall they be civilized that they may be christianized, or christianized that they may be civilized ?

When the spirit of primitive Christianity was revived, and the church, starting from the slumbers of ages, set out on the great work of modern missions, no small portion of the opposition with which this new attempt to convert the world was met, arose from the prevalent belief that civilization must precede Christianity, and not Christianity civilization. "This is the uniform opinion of the reviewers, of the magazine and newspaper writers, and of a considerable portion of the clergy of all communions. 'Make them good mechanics, and then make them good Christians.' 'Men must be rational and civilized,' observes the late Dr. Lardner, 'before they can be Christians: knowledge has a happy tendency to enlarge the mind, and to encourage generous sentiments.' 'Christianity,' observes the late Dr. Edmund Law, Bishop of Carlisle, '*cannot* immediately transform the minds of men, and totally change the general temper and complexion of any people; but, on the contrary, it will thereby itself undergo considerable alteration, and its own influence and effect depend thereon. And as barbarous and savage nations are *unable* to bear the truth, so vicious

and immoral ones are in like manner incapable of bringing forth the fruits thereof. If such a people did receive the true religion, they would soon *drop* it again.' " \*

The same views, not unfrequently accompanied with indications of contempt for the labors of the self-denying men whose lives are consecrated to the extension of the Gospel, have been expressed by more recent writers than those whose language has been quoted by Dr. Lang. One of these is Miss Martineau, who has recently made some noise on both sides of the Atlantic, and who it is to be hoped has not always expressed the sentiments of the religious denomination to which she belongs. Respecting the mission at Mackinaw, which she visited in her tour through the United States, she says, " There is reason to think that the mission is the least satisfactory part of the establishment on this island. A great latitude of imagination or representation is usually admitted on the subject of missions to the heathen. The reporters of this one appear to be peculiarly imaginative. I fear that the *common process* has here been gone through, of *attempting to take from the savage the venerable and the true which he possessed, and to force upon him something else which is to him neither venerable nor true.* The Indians have been proved, by the success of the French among them, to be capable of civilization. Near Little Traverse,

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\* Lang's View of the Polynesian Nation, pp. 241, 242.

in the north-west part of Michigan, within easy reach of Mackinaw, there is an Indian village, full of orderly and industrious inhabitants, employed chiefly in agriculture. The English and Americans have never succeeded with the aborigines so well as the French; and *it may be doubted whether the clergy have been a much greater blessing to them than the traders.*" \*

But the views of Miss Martineau are of small importance, in comparison with the influence which is likely to be exerted by the opinions of an author so much admired as our countryman Washington Irving. In his "Tour on the Prairies," he says of one of his attendants, "His residence was on the Neosho, in an Osage hamlet or neighborhood, under the superintendence of a worthy missionary from the banks of the Hudson by the name of Requa, who was endeavoring to instruct the savages in the art of agriculture, and to make husbandmen and herdsmen of them. I had visited this agricultural mission of Requa in the course of my recent tour along the frontier, and had considered it more likely to eventuate in solid advantages to the poor Indians, than any of *the mere praying and preaching missions along the border.*" †

It is singular that writers who are surrounded by the influences and accustomed to the forms of Christianity, should err so widely in their views of its

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\* Society in America, i. 282. † Tour on the Prairies, p. 203.

design, of its adaptation to the wants of man, and of its power to re-model human nature. The most charitable way of accounting for the expression of such opinions at this late period in the history of our race, is by the supposition of a want of acquaintance with the actual results of the civilizing scheme, compared with those which have uniformly followed the diffusion of the Gospel. For the facts which may constitute one side of such a comparison, it is only necessary to turn over the pages of this book. They are thus referred to by the lamented Williams. "I am convinced that the first step toward the promotion of a nation's temporal and social elevation, is to plant amongst them the tree of life, when civilization and commerce will entwine their tendrils around its trunk, and derive support from its strength. Until the people are brought under the influence of religion, they have no desire for the arts and usages of civilized life; but that invariably creates it. The missionaries were at Tahiti many years, during which they built and furnished a house in European style. The natives saw this, but not an individual imitated their example. As soon, however, as they were brought under the influence of Christianity, the chiefs, and even the common people, began to build neat plastered cottages, and to manufacture bedsteads, seats, and other articles of furniture. The females had long observed the dress of the missionaries' wives, but while heathen they greatly preferred their own, and there was not a single attempt at imitation. No sooner, however,

were they brought under the influence of religion, than all of them, even to the lowest, aspired to the possession of a gown, a bonnet, and a shawl, that they might appear like Christian women. I could proceed to enumerate many other changes of the same kind, but these will be sufficient to establish my assertion. While the natives are under the influence of their superstitions, they evince an inanity and torpor, from which no stimulus has proved powerful enough to arouse them, but the new ideas, and the new principles imparted by Christianity." \*

This statement is confirmed by Dr. Lang. "The missionaries at the Society Islands were resident nearly twenty years at these islands before any of the natives embraced Christianity. During that long period not one of the islanders had acquired a knowledge of any of the European arts, or adopted any of the habits of European civilization; and not one of them, with the single exception, I believe, of King Pomare, who was naturally a man of strong mind, could be induced by any means to undergo the trouble of learning to read and to write. At length a few of them embraced Christianity, and shortly thereafter, the whole nation renounced idolatry. It was then no longer necessary to cajole the natives to learn to read and to write. The passion for these accomplishments of European civilization became forthwith universal, and the gradual adoption, first

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\* *Missionary Enterprises*, p. 518.

of one and then of another, of the arts and habits of civilized men followed as a matter of course." \*

If we would learn the results of an attempt to elevate by a process of civilization, the same race of men as those to which the preceding extracts relate, it is not necessary to go further from 'Tahiti than New Zealand.

"The Church of England Missionary Society's mission to New Zealand was originally formed on the civilizing scheme, in deference, I presume, to the opinions of Bishop Law and the reviewers. On this principle a number of missionary artisans, of various handicrafts, were duly forwarded to New Zealand, where the missionary carpenter accordingly built a specimen house, as like an English house as possible, expecting, of course, that every New Zealander who saw it would immediately build himself a house on the same plan; but the New Zealander, who had looked on with perfect indifference during the operation, preferred a hut after the fashion of his rude forefathers, and continued to live as before. The missionary boat builder was still less successful; for the New Zealand war canoe, impelled with the speed of an arrow by fifty paddles, could sail round and round his clinker-built wherry, to the infinite satisfaction of the islanders, let her do her best. The missionary rope spinner was absolutely laughed to scorn for his awkward attempts at the application

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\* Lang's View of the Polynesian Nation, pp. 244, 245.

of British machinery to the dressing and manufacture of the native flax, which the New Zealander could already manufacture into nets, lines, and mats for clothing, both useful and ornamental. The missionary blacksmith was doubtless a personage of more importance; but it was only because he could mend the lock of the crazy old musket, which the New Zealander had purchased from some English or American whaler, for a large quantity of pigs and potatoes, and with which he was only anxious to shoot his countrymen of some distant tribe, unacquainted with the use of fire arms. And although the stout missionary ploughman turned up in one year, as he actually told me himself, no fewer than eleven acres of land which he had previously cleared, and which he afterwards sowed with wheat with his own hands, not a single New Zealander cared either for his plough, or his harrow, his crop, or himself. In short, for ten or twelve successive years the missionary artisans and farmers cleared land, ploughed and sowed, sawed timber and built houses, plied the hammer and spun ropes to *the dry bones* of New Zealand, without perceiving the least symptom of animation. They did every thing, in fact, but what God had himself commanded them to do two thousand years ago—*prophesy*, i. e. preach to the dry bones; *preach the Gospel to every creature*. The result of such procedure was just what might have been expected. The missionaries not only became completely secularized, but several of their number



became demoralized, through the unhallowed operation of the wretched system they were called to act under, and were ultimately dismissed from the Society. The New Zealanders, who had not unfrequently accused them in the mean time of having come to their country because it was a better one than their own, were as far from civilization as ever; and the Society was therefore disappointed in its hopes."

Dr. Lang adds, "I am happy, however, to inform the reader, that the New Zealand Mission is now in great measure remodeled; and that under the superintendence of the Rev. Mr. Tate—a missionary not less able, than zealous and indefatigable—it already promises to impart benefits of the highest order to the numerous inhabitants of that most interesting island." \*

This writer has embodied his views on the subject in some lines composed on ship board, within sight of New Zealand, in 1830, and as the *poetry* of men who, like him, write of things with which they are personally familiar, is quite as likely to contain truth, as the *philosophy* of others who have no practical acquaintance with the subjects of which they speak, we shall transfer a few of his stanzas to our pages,

" See yon tall chief of high command,  
With face tattooed and bearing proud;  
The feast of blood already plann'd,  
He eyes his victim in the crowd.

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\* Lang's View of the Polynesian Nation, pp. 248—252.

His horrid mien and matted hair  
Might well befit a tiger's lair.

Beneath his shaggy flaxen mat,  
The dreadful marree\* hangs concealed;  
Nor is his dark and deadly thought  
By look, or word, or act, revealed;—  
The fated wretch fears no surprise  
Till suddenly he shrieks, and dies!

How shall we tame thee, man of blood?  
How shall thy wild Antarctic isle,  
Won by philanthropy to God,  
With British arts and science smile?  
How shall New Zealand's sons embrace  
The habits of a happier race?

'Let agriculture tame the soil,'  
The philosophic sage exclaims;  
'Let peasants ply their useful toil  
Along the wide Antarctic Thames;  
So shall New Zealand's sons embrace  
The habits of a happier race.'

Wisdom, thy name is folly here!  
The savage laughs thy plans to scorn,  
Each lake supplies him dainty cheer;  
He sates his hunger with the fern,  
And contemplates with proud disdain  
Thy furrow'd fields and yellow grain.

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\* The marree is a short hatchet, resembling a but cleaving-knife, and is sometimes made of fish-bone, & generally of stone, finely polished.

'Let European arts be plied,'  
Again the learned sage commands,  
'And be the great sledge-hammer tried  
To civilize the savage lands :  
The axe, the chisel, and the saw  
Lead to religion, peace, and law.'

Deluded sage, the attempt were vain :  
The savage scorns thy science too,  
And asks with pitiful disdain,  
'What ship outsails my war-canoe ?'  
Of all thy gifts there is but one  
He prizes—'tis thy murdering gun.

'Go preach the Gospel,' Christ commands ;  
And when he spake the sovereign word,  
New Zealand's dark and savage lands  
Lay all outstretch'd before their Lord :  
He saw them far across the sea,  
Even from the hills of Galilee.

In all their ignorance they lay  
Before the Saviour's piercing eye ;  
And he who makes the darkness day,  
Thus pitied all their misery :  
'Proclaim to yonder savage race  
The tidings of redeeming grace.

'Let the wild savage know the God  
Whose Providence his life sustains,  
And Him who shed his precious blood  
To save him from eternal pains ;  
So shall his brutal warfare cease,  
So shall he learn the arts of peace !''















